EIGHT SERMONS ON THE DIVINITY and OPERATIONS OF THE HOLY GHOST,

Preached at the CATHEDRAL of St. PAUL in *LONDON:*

In the Years 1740, 1741.

At the LECTURE founded by the worthy Lady *MOYER* deceaſed.

BY

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BRITISH MUSEUM

EIGHT
SERMONS
ON THE
DIVINITY and OPERATIONS
OF THE
HOLY GHOST:

I. The *Divinity* and *Perſonality* of the HOLY GHOST aſſerted from the New Teſtament.
II. The *Jewiſh* and *Pagan* Opinions on this Point traced out.
III. The *Gifts* and *Graces* of the HOLY GHOST.
IV. How to be *diſtinguiſhed* from Counterfeits.
V. The *Expediency* of *Receiving* theſe Gifts and Graces.
VI. Which are attainable by *All*.
VII. and VIII. The *Means* by which they are conveyed to us.

Τοσαῦτον θαῤῥῶμεν τῇ Θειότητι ΤΟΥ ΠΝΕΥΜΑΤΟΣ ὅσον ἐνδιδῶσιν τῆς Θεολογίας ἀρξόμεθα. *Greg. Nazianz.*

EIGHT SERMONS ON THE DIVINITY and OPERATIONS OF THE HOLY GHOST.

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THE PREFACE.

WHEN I was appointed to preach these Sermons, my first Study was to make them as useful as I could: The Good Fight of Faith *I knew had been so well maintained against Enemies by those able Soldiers of Christ, who have gone before me in this Lecture, that an Offer of farther Assistance from my feeble Hand would have been as needless as vain; I therefore rather chose to apply myself to* the Houshold of Faith *as a Steward of the Gospel, and administer as far as I was able to Their Necessities. To such as want or wish for Information in these Points the little Assistance here offered may be acceptable; for their Sakes these Discourses were composed; to them and Their Service I dedicate them: And may God, whose Grace is not tied to the Proportion of Means, make this imperfect Essay an Instrument of their Happiness!*

The

The very Eſſentials of Chriſtianity are concerned in the Subjects here introduced; which the Enemy of Mankind is ſo convinced of, that he has always thought them worth his Induſtry to oppoſe and perplex; ſome one or other of them having been made the Occaſion of Diſpute in every Age of Chriſtianity. It is true, they never wanted zealous and ſtrenuous Defenders: But theſe Diſputes have ſo multiplied Treatiſes, disjoined and broke the Harmony of the Points, and entangled them in Controverſy, that few have Leiſure, Learning or Inclination enough to receive that Information, which the Church is abundantly furniſhed to give them. To collect the ſcattered Parts together again, and draw them under one ſhort View, has been my Endeavour; and will, I hope, prove an Encouragement and Benefit to the Common Chriſtian Reader: The Number of Volumes which were His Inconvenience, have been My Aſſiſtance; I wiſh that what has been My Labour, may be His Advantage.

If others of more Learning and Leiſure employ a vacant Hour here, I have provided that they may have an Opportunity of ſeeing what

what was the conſtant and uniform Senſe of the Church all along; upon what Authorities I have advanced any thing, or given my Explications of Scripture. I aim at nothing New, *cautious of the Affectation of Novelty in His Service, who is the* SAME Yeſterday, to Day, and for ever. *The ſerious Chriſtian will, I hope, favourably accept this Offering, nor be the leſs pleaſed, when he finds, that I preſent him only with the Fruits of other Men's Labours: The* Levites *were to have nothing of their own Growth; but when they offered a Part of what they had gathered from others, it was* reckoned unto them as though it had been the Corn of their *own* Threſhing Floor, and as the Fulneſs of their *own* Wine-preſs.

That the Inquiſitive Reader may the better weigh the Authorities produced, I have thrown into an Index, *at the End, the Times in which the ſeveral Perſons mentioned lived or wrote, alphabetically ranged in* Five Tables. *From which it will appear, that the* Jewiſh *and* Pagan *Objections of Novelty againſt the* Doctrine *of the* Trinity, *are anſwered by thoſe who lived before the Nativity of Chriſt; that*

the

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SERMON I.

The Divinity and Perſonality of the HOLY GHOST aſſerted from the New Teſtament.

Preached *Nov.* 6, 1740.

ACTS xix. 1, 2, 3.

And it came to paſs, that while Apollos was at Corinth, Paul having paſſed through the upper Coaſts, came to Epheſus: and finding certain Diſciples,

He ſaid unto them, Have ye received the HOLY GHOST *ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any* HOLY GHOST.

And he ſaid unto them, Unto what then were ye baptized? And they ſaid, Unto John's Baptiſm.

ST. *Paul*, ſet apart to the Miniſtry by the Spirit of God, and by him directed SERM. I.

SERM. I.

and aſſiſted in the Diſcharge of it, applies himſelf with all Diligence to the Work; as Occaſions required [a] preaching the Goſpel, [b] ſtrengthening the Diſciples, [c] ordaining Elders, [d] confirming the Churches, and [e] publiſhing the Apoſtolical Decrees. When he met with Diſciples, to whoſe Proficiency he was a Stranger, the Text informs us what Method this ſkilful Apoſtle took to let himſelf readily into a Knowledge of it, in order to addreſs himſelf the moſt properly to their Neceſſities. The Cardinal Queſtion with him was, *Have ye received the Holy Ghoſt ſince ye believed?* But how aſtoniſhed was he to hear the Anſwer of theſe ſuppoſed Chriſtians at *Epheſus*, *We have not ſo much as heard, whether there be any Holy Ghoſt!* Suppoſing them Chriſtians, lately converted, as St. *Paul* apprehended, ſuch Ignorance was not to be accounted for: Inſtruction in this Point being of the very Eſſence and firſt Rudiments of their Religion; *Unto what then, ſays he, were ye baptized?* They inform him, that they had never received *Chriſt*'s Baptiſm, only that of *John*. This ſufficiently ſolved the Difficulty, and pointed out to the Apoſtle what was neceſſary for theſe *Epheſian* Diſciples, which he accordingly ſupplies

[a] Acts xiv 21.
[b] — xviii. 23.
[c] — xiv. 23.
[d] — xv. 41.
[e] — xvi. 4.

plies by [f] Baptism, and Imposition of Hands. SERM. I.

This Passage of Scripture will naturally lead us to observe, 'That a Knowledge of 'the *Holy Ghost* is essential to Christianity,' as of one to whom we are consecrated at our Baptism, and as an Article of that Faith required of every Man before he be admitted to that Sacrament. When the *Ephesians* tell St. *Paul*, *We have not so much as heard whether there be any Holy Ghost*, he immediately asks, *unto what then were ye baptized?* We learn farther, 'That it 'is not sufficient for a Christian barely to 'have a speculative Knowledge or Faith in 'the *Holy Ghost*, but also that he *receive*, him:' *Have ye received the Holy Ghost since ye believed?* Which will open to an Enquiry 'into the Expediency and Necessity 'of receiving him,' which is of so great Importance that St. *Paul* makes it his leading Question in order to judge of the true State and Proficiency of these *Ephesian* Disciples. And this will fitly afford an Occasion of considering 'the Means by which the *Holy Ghost* 'is usually dispensed to us,' of which we have here some Information, *They were baptized in the Name of the Lord Jesus. And when Paul laid his Hands upon them, the Holy*

[f] Vers. 5, 6. See SERM. II. at the End.

SERM. I. *Ghoſt came on them.* Points which our divinely inſtructed Apoſtle thought of the utmoſt importance to Chriſtianity, and therefore *never unſeaſonable* from a Chriſtian Teacher: Points immediately flowing from that myſterious Truth, which this Lecture was intended to inculcate, and therefore *not foreign to the Occaſion* of my appearing here at this Time: And as the Learning of my Predeceſſors has omitted nothing which relates to the other Branch of this Doctrine, *viz.* the Second Perſon of the ever bleſſed Trinity, it becomes the *moſt proper* Buſineſs of their Succeſſor to apply himſelf to this leſs cultivated Province: And I wiſh I could not add, that the Careleſſneſs of many *ſuppoſed Chriſtians* ſinking them almoſt into the State of the *Epheſian* Diſciples, of not knowing whether there be any *Holy Ghoſt*, and the unwholeſom Remedies which miſtaken Zeal has applied to reform this Evil, have made an Attempt of this Kind NOW *particularly neceſſary.* I ſhall therefore endeavour to inform the *ignorant*, and ſatisfy the *perplexed* Chriſtian in the four following Points;

I. That there is an *Holy Ghoſt*; wherein I ſhall

ſhall endeavour to ſtate the Scripture Doctrine of his Eſſence and Perſonality. SERM. I.

II. In what Manner he is *received*; and how we may know whether we have received him or not.

III. To what Ends the receiving of him is neceſſary. And

IV. The Means by which we may receive him.

In treating of which, may the *Bleſſed Spirit*, who is the Subject of them, ſo cleanſe the Thoughts of our Hearts by his gentle Inſpiration, that all carnal Affections being ſubdued, they may be open to receive his Light and Truth, in the ſober Uſe of thoſe Means which he has appointed, [g] Prayer, and the [h] Word of God!

[g] James i. 5.

[h] John v. 39.

Firſt I ſhall ſhew that there is an *Holy Ghoſt*, and endeavour to ſtate the Scripture Doctrine of his Eſſence and Perſonality.

Spirit, or in old Britiſh, *Ghoſt*, is a Name of Kind, taken in Scripture rather negatively, in Oppoſition to what it is not, than defining what it is; as, [i] *a Spirit hath not Fleſh*

[i] Luk. xxiv. 39.

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and Bones as ye ſee me have: and it is likewiſe diſtinguiſhed from the animal Soul and Fleſh, as by St. *Jude*, *ſenſual* [or animal] *having not the* [k] *Spirit.* Wherefore it would be a great Miſtake to aſcribe to the *Holy Ghoſt* ſuch Effects and Operations, as owe themſelves only to the Fleſh or animal Life. To theſe it is really oppoſed; but it is called a *Spirit* only by a Metaphor or Analogy, as the neareſt Approach which the Groſſneſs of our Ideas, the Types of ſenſible Objects, can make to the true Nature of it. Its ſubtility, and Activity, mighty in its Effects, but indiſcernable in its Operation, are the Points of Compariſon; and therefore applied to God, and to Angels whether good or evil, and to the human or rational Soul. But when applied to theſe, it would be abſurd to underſtand the Word in its ſtrict and proper Signification ſo as to infer the ſame Qualities, Properties, and Effects in them, as in the Air or Wind itſelf (1). If God for his powerful

[k] Ψυχικοὶ, πνεῦμα οὐκ ἔχοντες. v. 19

(1) Sciunt qui in Hebræis literis verſati ſunt, quam latè pateat Spiritus nomen. Origine ſuâ ventum ſignificat: ob cujus ſubtilitatem, quæ viſum fugit, ad alia transfertur: primum ad ſubſtantias, nam Deus, Angeli boni malique deinde ipſe hominis animus eo vocabulo nuncupatur. *Grot. Annot.* in *Luc.* ix. v. 55.

Ariſtoteles de mundo ſcribit, ventum nihil aliud eſſe niſi multum aërem copiosè & confertim fluentem, qui ſimul &

πνεῦμα

powerful and boundleſs Energy be called a Spirit, and be deſcribed as [l] *flying upon the Wings of the Wind*, yet would it be ſtrange Divinity to infer from thence an Inconſtancy and Changeableneſs in Him (2), *with whom is no Variableneſs, neither Shadow of Turning* [m]. If *he maketh his Angels Spirits* [n], *ſent forth to miniſter for thoſe who ſhall be Heirs of Salvation* [o], the Revelation, which tells us ſo, would be of little Uſe, ſhould we argue from thence, that their Voice was deluſive and unmeaning as the Echo, repeating nothing but what ourſelves firſt gave out; that they were in this reſpect [p] *become Wind* alſo, and *the Word was not in them.* So again the human

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[l] Pſ. xviii. 10.

[m] Jam. i. 17.

[n] Heb. i. 7.

[o] Heb. i. 14.

[p] Jer. v. 13.

πνῦμα dicatur. *Scapula* in πνεω, πνεῦμα. & *Schindler*, in רוח dicitur autem ventus ſeu Spiritus de variis rebus quæ non videntur, & moventur. Propriè de Aëre, vento elementali, aurâ, turbine, & procellâ: Et *Voſſius* de *Orig. Idol.* lib. 2. c. 83. ἄνεμος ab ἄημι, hoc eſt, ſpiro. Imò & ἀὴρ ſic nominatus putatur quia per eum ſpiramus, & vivimus. Malim tamen, ſic dici, quia eſt ſpirabilis naturæ: ut idem propriè ſit, ac ventus.

(2) The Heathens, who called the Wind God or Jupiter, as *Ennius*,

Iſtic eſt is Jupiter, quem dico, quem Græci vocant
Aërem, qui ventus eſt ———

could with ſome Propriety uſe a Solœciſm in Theology, and ſay

Quod latus mundi nebulæ, *maluſque*
Jupiter urget. *Hor.*

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Soul, itſelf undiſcern'd, yet diſcovered by its Effects, when we *hear the Sound thereof* in the Voice of Reaſon, is called [q] *the Spirit that is in Man*, as it [r] *blows where it liſteth*, becauſe we cannot command it to animate what Maſs we pleaſe, and *know not whence it cometh or whither it goeth*; but to ſtretch the Compariſon farther than the Points of Similitude intended, would lead us to that falſe Concluſion of the Ungodly, that we ſhall be hereafter as though we had never been, becauſe [s] *the Breath in our Noſtrils is as Smoke, and our Spirit ſhall vaniſh as the ſoft Air.* As it hath pleaſed God to convey the Knowledge of heavenly Things to us only by the Mediation of ſenſible Objects, we muſt remember, that theſe ſenſible Objects are but Types and Characters of what they ſignify, and not the Things themſelves; wherefore as the Reſemblance is not univerſal, the Application ſhould be limited; and not carried farther than Scripture warrants, nor ever be interpreted literally, only by Analogy: Otherwiſe the wildeſt Fancies and groſſeſt Conceits may be advanced as true Divinity, if we will admit for ſuch, all the Concluſions,

[q] Job xxxii. 8.
[r] Joh. iii. 8.
[s] Wiſd. ii. 2, 3.

sions, which a lively Imagination may extract from Metaphor. SERM. I.

After having guarded against these grosser Errors which rise from a Confusion of *Kind*, we may proceed to distinguish this Spirit more particularly from all others, to which the Name is common, by the Character annexed, The *Holy Ghost*. It is therefore very different from the Spirit that is *in Man*, which was so disordered by the Fall of *Adam*, that far from communicating Holiness for the sanctifying of others, it has none inherent in itself, (3) but *every Imagination of the Thoughts of our Hearts are only evil continually* [t]. And still more so is it from those Spirits or Angels whose Character is directly opposite to this, and who are called [u] *evil Angels*, [w] *foul*, [x] *unclean Spirits*. It remains then that this

[t] Gen. vi. 5.
[u] Psal. lxxviii. 49.
[w] Marc. ix. 25.
[x] Math. x. 1. & passim.

(3) But the *Holy Ghost* is πηγὴ ἁγία, ἁγιότης, ἁγιασμῷ χορηγὸς. *Greg. Thaum.* From hence *Origen*, who yet is supposed by some to rank the *Holy Ghost* among the Creatures, proves his Divinity: Nulla ergo Natura est, quæ non recipiat malum, excepta Dei, quæ fons omnium est. . . . . natura Spiritus Sancti, quæ sancta est, non recipit pollutionem. Naturaliter enim vel Substantialiter sancta est. Si qua autem alia natura sancta est, ex assumptione hâc, vel inspiratione Spiritus Sancti habet ut sanctificetur, non ex suâ naturâ hoc possidens, sed accidens, propter quod & decidere potest quod accidit. *Pamphyl. Martyris Apolog. pro Orig.*

Holy

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How immenſe ſoever the Diſtance may be betwixt Creature and Creator, yet the Soul of Man is ſo inconveniently ſituated, as not eaſily to diſcern it through the Interpoſition of the Senſes. If we uſually take our Accounts of the Sun, not by his real Appearance in the Heavens, but by the Shadows which he caſts among us; how much more when we would *ſearch out God,* [y] *who dwells in the Light which no Man can approach unto,* muſt we be ſent to judge of him by the duſky Mediums that intervene? If [z] *the inviſible Things of Him are clearly ſeen,* yet it is no otherwiſe than as they are *underſtood by the Things that are made. Right Reaſon* can proceed ſafe enough by making due Uſe of the Index, yet denying any exact Reſemblance; but *Imagination* is apt to perplex us, by always repreſenting the Medium, and confounding the Properties of the Sign with the Thing ſignified: And by Miſtaking theſe Indices for juſt Repreſentations. Sceptics deny all divine Truths, and Bigots believe any Abſurdity.

[y] 1 Tim. vi. 16.

[z] Rom. i. 20.

Absurdity. When God would exhibit himself to *Elijah*, and signify his Power and Anger against the Impieties of *Ahab* and *Jezabel*, a[a] great and strong Wind rent the Mountains, after that came an Earthquake, and after that a Fire; yet the Lord was not in the Wind, the Earthquake, or the Fire: So if God be called a Spirit or a Fire, we must not expect to find the real Essence or Attributes of God in those Symbols; for they are both of them Creatures: Whence it must be great Rashness to infer or conclude strictly from the Symbols, as it will endanger either our Faith, or our Reason, and lead to Infidelity or a blind Credulity. In the Point before us, the Term itself will not discover to us, whether the Spirit spoken of, be the divine Nature to which it is sometimes applied *Analogically*, or whether it be created Substance, which it signifies *properly*. In order to discover this, we must search the Scriptures which alone can inform us what are the appropriate Characters, which distinguish God and the Creature; and which of these Characters are applied to the *Holy Ghost*. The divine Nature is set forth to us,

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[a] 1 Kings xix. 11, 12.

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us, 1. by incommunicable Attributes which flow from, and declare his Eſſence: 2. by Works which teſtify thoſe Attributes, and which are impoſſible for Creatures to perform: and 3. by an appropriate Honour, which is the Creatures Acknowledgment of Him.

1. The incommunicable Attributes, which flow from and declare his Eſſence, are principally theſe; *Omniſcience*, *Omnipreſence*, *Eternity*, and *Omnipotence*. Theſe cannot agree with the limited Perfections of a Creature, and are the Scripture-Characters of God, [b] whoſe *Underſtanding is infinite*; [c] *the Fulneſs which filleth all in all*; [d] *which is, and which was, and which is to come, the Almighty*. The Spirit then to which theſe Attributes are given in Scripture is God. But theſe are aſcribed to the *Holy Ghoſt*, the Spirit which [e] *ſearcheth all Things, yea the deep Things of God*; which [f] *leadeth into all Truth*, and is therefore called the (4) *Spirit of* WISDOM *and* REVELATION [g]. He is the very Argument and

[b] Pſal. cxlvii. 5.
[c] Eph. i. 23.
[d] Rev. i. 8.
[e] 1 Cor. ii. 10.
[f] Joh. xvi. 13.
[g] Eph. i. 17.

(4) Impium pariter & ſtultum eſt, Spiritum Sanctum confiteri, & Ignorantiam ei adſcribere. *Orig. in Pamphyl. Mart. Apolog.*

Teſtimony

Teſtimony of God's OMNIPRESENCE, (5) *who dwelleth in us* how widely ſoever diſperſed and ſcattered *by his Spirit*[h]. He is called [i]*the eternal Spirit*, and though this Text ſhould be thought rather to ſignify the divine Nature which was in Chriſt, than point to the *Holy Ghoſt* mentioned in the Text, yet we cannot but conceive HIM ETERNAL (6) whom we read of *moving upon the Waters*, e'er Time began, before the *Evening* and the *Morning made the firſt Day*[k], and who *ſhall abide for ever*[l]. Nor can he be otherwiſe than OMNIPOTENT, who is [m]*the Finger of God* (7), and [n]*the Power of the Higheſt*.

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[h] 1 Joh. iv. 13.
[i] Heb. ix. 14.
[k] Gen. i. 3.
[l] Joh. xiv. 16.
[m] Luk. xi. 20. compared with Math. xii. 28.
[n] Luk. i. 35.

(5) Τὸ πνεῦμα τὸ ἅγιον ἓν καὶ τὸ αὐτὸ πανταχοῦ. *Cl. Alex. Pæd. lib.* 1. *p.* 102.

(6) Adeſt enim ei [Patri] ſemper Verbum & Sapientia, Filius & Spiritus, per quos, & in quibus omnia liberè & ſponte fecit. *Irenæ.* lib. 4. c. 37. & lib. 5. c. 12. Aliud autem eſt quod factum eſt, ab eo qui fecit. Afflatus igitur temporalis, Spiritus autem ſempiternus. And after him *Hippolytus* introduces the Saints ſpeaking to the Son, Σὺ εἶ ὁ ἀεὶ ὢν σὺ εἶ ὁ συνάναρχος τῷ παλαὶ, καὶ συναΐδιος τῷ πνεύματι. *Bibl. Patrum Tom.* 12. *p.* 605.

(7) *Irenæus* in the Place above cited, *lib.* 4. *c.* 37. Nec enim indigebat horum [Angelorum] Deus ad faciendum quæ ipſe apud ſe præfinierat fieri, quaſi ipſe ſuas non haberet manus. Then follows, Adeſt enim ei ſemper Verbum & Sapientia, Filius & Spiritus &c. On which an Obſervation of *Didymus* though a Poſt-Nicene may not be impertinent: —Oſtenditur

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eſt. If any expect Abatement to be made for theſe poetical Expreſſions, as owing themſelves to the oriental Grandeur, I muſt obſerve, ſo far from that, that on the other Side Allowances muſt be made for the Poverty of Language, which faints beneath the Weight of that Truth, it was intended to carry: which will appear by appealing

2. To the Works peculiar to God, and which are Teſtimonies of his Attributes. Thus St. *Paul* tells us, [o] *His eternal Power and Godhead are clearly ſeen from the* CREATION of the World; and God challenges it ſolely to himſelf without the Aid or Miniſtry of others; [p] *I am the Lord that maketh all Things* that *ſtretcheth forth the Heavens alone.* Yet [q] *by his Word were the Heavens made,* and *all the Hoſt of them by the* SPIRIT *of his Mouth* (8), and [r] *by his* SPIRIT *he garniſhed the*

[o] Rom. i. 20.

[p] Iſ. xliv. 24.

[q] Pſal. xxxiii. 6.

[r] Job xxvi. 13.

—Oſtenditur digitum Dei eſſe Spiritum Sanctum.——Et digitus ſine dubio ad ejus Subſtantiam refertur, cujus digitus eſt. Verum cave ne ad humilia dejectus, & oblitus Sermonis de quo nunc diſputatur, depingas in animo tuo corporalium artuum diverſitates: . . . quia de incorporalibus Scriptura nunc loquitur, unitatem tantum volens, non etiam menſuram ſubſtantiæ demonſtrare. *de Spiritu Sancto. p.* 406.

(8) *Irenæus lib.* 1. *c.* 19, quotes theſe Words, on which he ſays, Omnia per ipſum [Deum] facta ſunt, ... & ea omnia,

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the Heavens. So again it was God who [s] *breathed into Man the Breath of Life,* [t] *in whom we live, move, and have our Being.* Yet holy *Job* tells us, that [u] *the Spirit of God made him,* and *the Breath of the Almighty gave him* (9) *Life.* The divine Power which [w] raised up *Christ* from the Dead was the *Spirit of Holiness,* and who [x] *likewise shall quicken our mortal Bodies* (10), and the [y] MIRACLES which *none can do except God be with him,* are [z] *the Gifts* and [a] *Demonstration of the Spirit* (11). From his OMNISCIENCE he is enabled [b] *to teach all Things*; and from his OMNIPRESENCE to accompany the Apostles, and give them Power [c] *to be Witnesses both in Jerusalem and in all Ju-*

[s] Gen. ii. 7.
[t] Acts xvii. 28.
[u] Job xxxiii. 4.
[w] Rom. i. 4.
[x] — viii. 11.
[y] Joh. iii. 2.
[z] 1 Cor. ii. 4.
[a] — xii. 4, 10.
[b] Joh. xiv. 26.
[c] Acts i. 8.

nia, non per Angelos, neque per virtutes aliquas abscissas ab ejus sententiâ; nihil enim indiget omnium Deus, sed per Verbum & Spiritum suum omnia faciens, & disponens, & gubernans, & omnibus esse præstans.

(9) Ἓν πνεῦμα ἅγιον, ἐκ Θεοῦ τὴν ὕπαξιν ἔχον. . . . . ζῶν ζώων αἰτία. *Greg. Thaumat.*

(10) Sicut igitur qui in Animam viventem factus est, divertens in pejus, perdidit vitam; sic rursus idem ipse in melius recurrens, assumens vivificantem Spiritum, inveniet vitam. *Irenæus. lib.* 5. *c.* 12.

(11) Hic est enim qui Prophetas in Ecclesiâ constituit, magistros erudit, linguas dirigit, virtutes & sanitates facit, opera mirabilia gerit, &c. *Novat. c.* 29.

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3. When God's Attributes are proved from his Works, he expects Man's Acknowledg-

(12) We have already ſeen the Ante-Nicene Fathers acknowledging his divine Attributes, and the Concluſions juſtly deducible from thence can loſe none of their Weight though drawn out by Poſt-Nicene Writers. *Didymus*, who was a very early one, argues thus; Ipſe Spiritus Sanctus, ſi unus de Creaturis eſſet, ſaltem circumſcriptam haberet ſubſtantiam: ſicut univerſa quæ facta ſunt. . . . Spiritus autem Sanctus cum in pluribus ſit, non habet ſubſtantiam circumſcriptam. (Among other Texts in proof he produces *Act.* i. 8. and then adds,) Si ergo hi in extremis finibus terræ ob teſtimonium Domini conſtituti, diſtabant inter ſe longiſſimis ſpatiis, aderat autem eis inhabitator Spiritus Sanctus incircumſcriptam habens ſubſtantiam, demonſtratur Angelica virtus ab hoc prorſus aliena. Angelus quippe qui aderat, verbi gratia, Apoſtolo in Aſia oranti, non poterat ſimul eodem tempore adeſſe aliis in cæteris partibus mundi conſtitutis. Spiritus autem Sanctus non ſolum ſejunctis à ſe hominibus præſto eſt, ſed & ſingulis quibuſcunque Angelis, principatibus, thronis, dominationibus inhabitator aſſiſtit. p. 399. To which I cannot forbear adding a Paſſage from *Baſil* de Spiritu Sancto. c. 22. Τῶν μὲν οὖν ἄλλων ἑκάστη δυνάμεων, ἐν περιγεγραμμένῳ τόπῳ τυγχάνειν πεπίστευται. . . . τὸ μὲν τοι πνεῦμα, ὁμοῦ τε καὶ ἐν Αββακοὺμ ἐνεργεῖν, καὶ ἐν Δανιὴλ ἐπὶ τῆς Βαβυλωνίας πεπίστευται, καὶ ἐν τῷ καλαμῶνι εἶναι μετὰ Ἱερεμίου, καὶ μετὰ Ἰεζεκιὴλ ἐπὶ τοῦ Χοβὰρ· πνεῦμα γὰρ Κυρίου πεπλήρωκε τὴν οἰκουμένην. . . . τὸ δὲ πανταχοῦ ὂν, καὶ Θεῷ συμπαρὸν, τῆς ποίας προσήκει νομίζειν φύσεως; τῆς πάντα περιεχούσης, ἢ τοῖς μεριτοῖς ἐμπεριειλημμένης χωρίοις, ὁποίαν τὴν τῶν ἀγγέλων ὁ λόγος ἔδειξεν; ἀλλ' οὐκ ἄν τις εἴποι· τὸ οὖν θεῖον τῇ φύσει, τὸ ἀχώρητον τῷ μεγέθει, τὸ δυνατὸν ἐν ταῖς ἐνεργείαις, τὸ ἀγαθὸν ἐν ταῖς ἐνεργείαις, μὴ ὑπὲρ ὑψώσομεν; μὴ δοξάσομεν;

ment

ment of his Divinity by a peculiar Honour, which Honour [d] he *will not give* or allow *to another*. Such are RELIGIOUS INVOCATION and Addreſs; conſecrating ourſelves to his Service by BAPTISM; BENEDICTION in his Name; and dedicating TEMPLES to him. Yet this Honour we are allowed to pay to the *Holy Ghoſt* (13), but to no *created* Power whatever. Thus our Saviour directs us, [e] *Pray the Lord of the Harveſt that he would ſend forth Labourers into the Harveſt.* But the *Holy Ghoſt* is the Lord of the Harveſt; it was he that [f] *ſeparated Paul and Barnabas*; whoſe Office in general it is to appoint [g] *Overſeers over the Flock to feed the Church of God*; and who is expreſly mentioned as the Lord of

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[d] Iſ. xlii. 8.

[e] Matt. ix. 38.

[f] Acts xiii. 2.

[g] xx. 28.

(13) —Filius & Spiritus Sanctus, Verbum & Sapientia, quibus ſerviunt, & ſubjecti ſunt omnes Angeli. Iren. lib. 4. c. 17. & *Juſt. Martyr* earlier. Ἐκεῖνόν τε [πατέρα] καὶ τὸν παρ' αὐτοῦ υἱὸν ἐλθόντα——πνεῦμά τε τὸ προφητικὸν σεβόμεθα, καὶ προσκυνοῦμεν, λόγῳ καὶ ἀληθείᾳ τιμῶντες. Apol. 1. Ed. Thir. Accordingly we find an old Form of Praiſe in common Uſe in the Church in *Baſil*'s Time, and then ſo old as to have loſt the Name of its Author, and be called ἀρχαίαν φωνὴν, in theſe Words, αἰνέμεν πατέρα, καὶ Υἱὸν, καὶ ἅγιον Πνεῦμα Θεοῦ. *Baſil. de Spiritu Sancto.* c. 29. See alſo *Cyprian*'s Addreſs to the *Holy Ghoſt*, in the Treatiſe *de Spiritu Sancto*, Adeſto Spiritus Sancte, &c.

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the Harveſt in this Text by St. *Luke*, who tells us, as the moſt ancient MSS read, that Chriſt *choſe the Apoſtles through or by the Holy Ghoſt* (14). And he only can be that 3d Perſon diſtinct from the Father and the Son to whom St. *Paul* prays in [h] both his Epiſtles to the *Theſſalonians*, *That the* LORD *would make them increaſe and abound in Love, to the End he might eſtabliſh their Hearts in Holineſs before God even the Father, at the coming of our Lord Jeſus Chriſt.* And again, *The* LORD *direct your Hearts into the Love of God, and into the patient waiting for Chriſt.* The Lord here addreſſed to is neither the Father, nor the Son, and is ſufficiently

[h] 1 Theſ. iii. 12, 13. 2 Theſ. iii. 5.

(14) *Act.* i. 2. So reads the printed *Syriac*, and ſo my old Copy. As I ſhall have Occaſion ſometimes to mention this Copy, the Reader may reaſonably expect ſome Account of it, that he may the better know what Credit to give to it: It is a *Syriac* Verſion of the New Teſtament entire, (except ſome Chapters torn out in the Epiſtle to the *Hebrews*, and the Apocalypſe) in the *Babylonian* Character, ſent me with three other *Oriental* Manuſcripts from *Dierbekir*: it has *certain* Marks of a *very great* Antiquity, and in an Epigraph at the End of the Goſpels, gives us to underſtand that it was wrote *A. D.* 616. from a Verſion made in 505, and collated with two authentic *Greek* Copies at *Alexandria*: the Verſion is very different from that publiſhed by *Widmanſtadius*. It preſerves the Particles, follows the Greek Idiom, and even the Poſition of the Words ſo exactly, that it is almoſt of the ſame Uſe as a *Greek* Original as old as *A. D.* 505.

pointed out to be the *Holy Ghoſt*, as the Author of *Love* and of *Holineſs* (15). Another Inſtance of this Honour is renouncing all other Gods, and ſolemnly dedicating ourſelves to the Service of the true God, by being BAPTIZED into his Name; an Honour which St. *Paul* ſeems as fearful leſt any ſhould aſcribe to him, as the Angel in the *Apocalypſe* leſt St. *John* [i] ſhould worſhip him; and bleſſes God that he had baptized two only, [k] *leſt any ſhould ſay that he baptized in his own Name:* Yet this Baptiſm is appointed to be [l] equally *in the Name of the Father, and of the Son, and of the Holy Ghoſt*; And being then adopted by the Spirit, and born of the Spirit, we thereby become the Sons of God. Another Branch of religious Worſhip is BLESSING, for this Purpoſe the Tribe of *Levi* was ſeparated [m] *to ſtand before the Lord and to bleſs in his Name.* When St. *John* wrote to the

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[i] Rev. xxii. 9.

[k] 1 Cor. i. 15.

[l] Matt. xxviii. 19.

[m] Deut. x. 8.

(15) *Baſil. de Spiritu Sancto cap.* 21. cui Titulus, Μαρτυρίαι ἐκ τῶν γραφῶν τῦ κυριολογεῖσθαι τὸ Πνεῦμα, produces theſe Texts as Proofs: and *Chryſoſtom* commenting on the latter of them, ſays, Dominus dirigat Corda veſtra in Dilectionem Dei, ſunt enim multa quæ a Dilectione Dei deflectunt—— quapropter quaſi Flatu quodam divino Auxilio egemus.

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ſeven Churches in *Aſia*, he wiſhes them [n] *Grace and Peace not only from Him who was, and is, and is to come,* but alſo *from the ſeven Spirits which are before his Throne, and from Jeſus Chriſt:* where the Number regards not a Multiplicity of Perſons (16),

[n] Rev. i. 4.

(16) Wherefore *Baſil* deſcribes the *Holy Ghoſt* in this manner; ἀπλῆν τῇ οὐσίᾳ, ποικίλον ταῖς δυνάμεσιν. ὅλον ἐκάστῳ παρὸν, καὶ ὅλον ἀπαύλαχτὸν ὄν. ἀπαθῶς μεριζόμενον, καὶ ὁλοσχερῶς μετεχόμενον. de Spiritu Sancto cap. 9. and with St. *Auſtin* he is *Unicus & ſeptiformis, ſolus & multiplex:* According to his Interpretation of this Paſſage in *Pſ.* cl. where he ſays, Spiritus Sanctus in Scripturis ſeptenario præcipuè numero commendatur, ſive apud *Eſaiam* (c. xi. ver. 2.) ſive in Apocalypſi, ubi apertiſſimè ſeptem Spiritus Dei perhibentur, propter Operationem ſeptenariam unius ejuſdemque Spiritus: & *Juſtin Mart.* obſerves, οἱ ἱεροὶ προφῆται τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα εἰς ἑπτὰ πνεύματα μερίζεσθαι φασίν. *Orat. Panen. ad Græcos.* Indeed *Mede* and *Hammond* underſtand this Verſe in the *Apocalypſe* of created Spirits: but it is well obſerved by *Herm. Witſius* in his *Exercit. Sacræ in Symbolum Apoſt.* 'nunquam legimus Spiritus hos Deum adorare, quod faciunt Animalia & Seniores. Sed è contra invocantur a Joanne, qui Honor creatis Spiritibus non convenit' (as appears from this very Book of the *Revelations*) *Apoc.* c. xix. 10. c. xxii. 9. 'quomodo autem invocat Johannes? Pari modo, pari cultu quo Patrem & Filium ut Auctorem Gratiæ & Pacis, ſine ullâ Diſcriminis Notâ.' *Hammond* offers an Authority for ſuch Angel-Invocation from *Gen.* xlviii. 16. *The Angel which redeemed me from all evil, bleſs the Lads.* But *Allix* informs us that the ancient *Jews* agree, that that Angel is the *Shekinah* or *Jehovah* himſelf. *Judgment of the Ancient Jewiſh Church,* &c. p. 285. and indeed, I think, the Verſe preceding plainly calls him God; the God which fed me all my Life long unto this Day, The Angel which redeemed me from all Evil, bleſs [יְבָרֵךְ in the Singular] the Lads.

but

but the manifold Graces of the *Holy Ghoſt*. In which manner St. *Paul* bleſſed his *Corinthians* long before; [o] *The Grace of the Lord Jeſus Chriſt, and the Love of God, and the Communion of the Holy Ghoſt be with you all. Amen.* The 4th Inſtance of religious Honour was conſecrating TEMPLES, which is always done either to the true, or to a falſely reputed God. And the true God reckons the building or making Temples to others, as a forſaking of him. *Iſrael hath forgotten his Maker, and buildeth Temples* [p]. But [q] our *Bodies are the Temples of the Holy Ghoſt* (17). And St. *Paul* avows the Conſequence, exhorting to flee Fornication, leſt we defile our Bodies, [r] *for the Temple of* GOD *is holy, which Temple ye are.* From theſe Arguments and more of the like Nature, we ſhould certainly be led to infer that the *Holy Ghoſt* is no other than the Divine Spirit (18), very God. And that we ſhould

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[o] 2 Cor. xiii. 14.

[p] Hoſ. viii. 14.

[q] 1 Cor. vi. 19.

[r] 1 Cor. iii. 17.

(17) Cum omnes Templum Dei ſimus, illato in nos & conſecrato Spiritu Sancto, ejus templi æditua & antiſtita pudicitia eſt, quæ nihil immundum nec profanum inferri ſinat, ne *Deus ille* qui inhabitat, inquinatam ſedem offenſus derelinquat. *Tert. de cultu Fœm.* 2.

(18) ὃ γὰρ ἀθῷος ἀπειλεῖσθαι βλασφημῶν καὶ τῷ φιλανθρώπῳ

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ſhould be ſafe in ſuch an Inference appears from this, that the divinely inſtructed Apoſtles themſelves have often made it before us. Becauſe the *Holy Ghoſt* dwells in us, therefore our Bodies are the Temples of *God*. St. *Peter* informs us that [r] *Prophecy came not of old Time by the Will of Man, but Holy Men of God ſpake as they were moved by the Holy Ghoſt.* But St. *Paul* tells us that this *Holy Ghoſt* was God. *For all Scripture*, ſays he, *is given by Inſpiration of* [t] GOD; and [u] it was GOD *who at ſundry times, and in divers manners ſpake in time paſt unto the Fathers by the Prophets.* Which juſtifies the Concluſion generally drawn from the Paſſage in the *Acts* (19), where the Caſe

[r] 2 Pet. i. 21.

[t] 2 Tim. iii. 16.

[u] Heb. i. 1.

θεώπε πνεύματος τᾶ ἁγίε. πνεῦμα δὲ ὁ Θεός. *Dionyſ. Alex. in Epiſt. contra Paulum Samoſat. Bib. Patr.*

(19) On which Paſſage thus *Baſil*, ἔτω δ' ἂν τὸ συναφὲς καὶ ἀδιαίρετον κατὰ πᾶσαν ἐνέργειαν ἀπὸ πατρὸς καὶ υἱᾶ τᾶ ἁγίε πνεύματος διδαχθείης. de Spiritu Sancto c. 16. But ſome have thought it material to obſerve, that the ſame Verb is differently conſtructed in the two Sentences, in the 3d Verſe with an Accuſative, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον; and in the 4th with a Dative, οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ, fancying 'neque fortuitam eſſe hanc caſuum mutationem, 'ne quis Deum vocari arbitraretur, qui modo Spiritus Sanctus 'dictus fuerat.' Wherefore *Eraſmus* would tranſlate the 3d Verſe *ſimulare Spiritum Sanctum* to pretend to the Spirit when they had it not: but *Piſcator*, *Crellius*, and ſome others, *fallere*

Caſe of *Ananias* and *Sapphira* is related [w], *Why hath Satan filled thine Heart to lie unto the* SERM. I.

[w] Act. v. 3, 4.

fallere Spiritum Sanctum, as if the meaning was, that *Ananias* and *Sapphira* had agreed *to tempt*, v. 9. (or try whether they could deceive) *the Holy Ghoſt*, or Divine Wiſdom, which was in the Apoſtles. But that muſt be bad Criticiſm, which teaches us ſo greatly to miſtake, or miſrepreſent plain matter of Fact, which according to St. *Luke* was thus; when *Peter* and *John* had returned to their own Company, *Act.* iv. 19—23. And had prayed, they were ALL ἅπαντες filled with the *Holy Ghoſt*, v. 31. In conſequence of which, they were *all* of one Heart and one Soul, and had all things in common, v. 32. and were moved to ſell their Poſſeſſions, and bring the Prices of the Things that were ſold, and lay them at the Apoſtles Feet, v. 34, 35. not by virtue of any Command of the Apoſtles, but purely by the motions of the *Spirit*, with which they were filled. Among theſe were *Ananias* and *Sapphira*, who were moved, with the reſt, to ſell their Poſſeſſions, and ſo far complied with the Motion; but afterwards received *Satan* into their Hearts, and through Avarice kept back part of the Price. Which when *Ananias* came to lay at the Apoſtles Feet, *Peter* rebukes him for his Treachery, to this Purpoſe; this Fraud is not to Us, for we have no Claim upon your Poſſeſſions, had you brought leſs, or even nothing, no Injury had been done to us the Apoſtles, *whilſt it remained, was it not thine own? and after it was ſold, was it not in thine own Power?* But being directed by the *Holy Ghoſt* to ſell, and conſecrate it all to his Service, and thy vowing ſo to do, this keeping back part of it, is owing to thy receiving his Enemy *Satan* into thine Heart, and is *a falſifying of thy Engagements to the Holy Ghoſt:* by which means thou haſt not deceived or defrauded us, for we had no Title to any ſhare of it; but thou haſt deceived or defrauded God, that God to whom you vowed to conſecrate it, which was the *Holy Ghoſt*. This is the Fact related, and the *Greek* Idiom in the third Verſe, with an Accuſative after

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the Holy Ghoſt?—thou haſt not lied unto Men, but unto GOD. Nay the very incommunicable Name *Jehovah* is frequently aſcribed to him by the Evangelical Writers. We are informed in the Pentateuch that the *Lord* (יהוה) ſpake unto *Moſes*, ſaying, *Let them make me a Sanctuary that I may dwell among them according to all that I ſhew thee, even ſo ſhall ye make it*[x]. St. *Paul* referring to this, ſays, that *Moſes* was admoniſhed of God, when he was about to make the Tabernacle according to the Pattern ſhewed him; which Pattern he informs us was typical, a Figure for the time preſent, *the Holy Ghoſt ſignifying thereby ſuch*

[x] Exod. xxv. 1, 8, 9.

ter ψεύδομαι is *proper* and *claſſical* to ſignify *being falſe to Engagements.* Thus,--ὄρχια πρὸς ψευσάμενοι--Il. H. & *Joſephus* ψευσαμένη τὸν ἄνδρα ἐπὶ τοῖς γάμοις, καὶ τὸν Θεὸν ἐπὶ τοῖς ὅρκοις. *Ant. lib.* 3. *c.* 10. Accordingly St. *Auſtin de Verb. Apoſt. e.* 25. charges *Ananias* here with Sacrilege, *quod Deum in Pollicitatione fefellerit.* So that the difference of Conſtruction is no Relief to the *Socinian* Cauſe; againſt which it may be further obſerved, that the common *Syriac* reads without any ſuch Difference, as if the Original had been ψεύσασθαι εἰς τὸ πνεῦμα τὸ ἅγιον, in the 3d Verſe, and οὐκ ἐψεύσω εἰς ἀνθρώπους, ἀλλ' εἰς τὸν Θεὸν in the 4th, with which my ancient Verſion, which more punctually follows the *Greek* Idiom, agrees in both Places, without any notice of a various Reading in either of the authentic *Greek* Copies with which it was collated.

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and ſuch Truths[y]. And to mention no more, in the 6th of *Iſaiah*, the Prophet repreſents the *Lord* (Jehovah) *ſitting upon the Throne, high and lifted up, and his Train filled the Temple. Above ſtood the Seraphim, and one cried unto the other and ſaid, Holy, Holy, Holy, Lord God of Hoſts, the whole Earth is full of his Glory. And* Iſaiah *heard the Voice of the Lord, ſaying, whom ſhall I ſend, and who will go for us? then ſaid I, here am I, ſend me. And he ſaid, go and tell this People, hear ye indeed, but underſtand not: and ſee ye indeed, but perceive not*[z], &c.—— There is no Queſtion made, but that this is the true God: Yet here we have an Intimation of a Plurality in his Eſſence, in the 8th *Verſe. Whom ſhall I ſend, and who will go for US?* and a farther Intimation in the 3d Verſe, that this Plurality is a Trinity, *Holy, Holy, Holy, Lord God of Hoſts!* And agreeably to theſe Intimations thoſe inſpired Commentators, St. *John* and St. *Luke*, include the Second and Third Perſons of the Trinity in this Idea of the *Lord God of Hoſts*; the firſt aſcribing the Glory then ſeen to the *Son*[a]; and the latter, in his Hiſtory of the Apoſtles,

[y] Heb. viii. 5. comp. with Heb. ix. 9. See alſo Heb. viii. 10. comp. with Heb. x. 16.

[z] V. 1, 2, 3, 8, 9.

[a] John xii. 41.

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Apoſtles, aſcribing the Words to the *Holy Ghoſt* [b].

[b] Act. xxviii. 25.

If then that Spirit, to which divine incommunicable Attributes, Works, Honour and Names are aſcribed, is God; and if Divine Revelation be the proper Evidence from whence *only* we can receive Information in this Point, how can we conclude otherwiſe than that the *Holy Ghoſt* is God? Will it be ſaid the Evidence has been tampered with, and corrupted by the Catholicks? Yet here the various Copies, Verſions and Editions agree, abundantly ſufficient to ſupport the Premiſes. Will they ſay the Concluſion is illogical? Yet the *firſt Chriſtians* who are likely to be the beſt Interpreters of Scripture, were fully in the Belief of it; future *Synods* and *Councils* found no Cauſe to cenſure their Faith in this Article, but eſtabliſhed it by their Suffrages and Decrees; Nay the one half of our Adverſaries the *Sabellians* and *Socinians* have allowed it: Only *Arius* and *Macedonius*, with ſuch as fight from their Tents, have had Courage enough to encounter thoſe Arguments, and attack the *Divinity* of the *Holy Ghoſt*. The others

others infer it ſo neceſſarily, as to perſuade themſelves, that he is no other than the very Perſon of the Father, conſidered under a different mode of acting; or that he is a Quality or Energy of the Divine Nature. But this is an Error as little countenanced in Scripture, as that which would degrade him into the Rank of Creatures, for from thence we learn that the *Holy Ghoſt* has a perſonal Subſiſtence, and is therefore more than a Quality or Energy of the Divine Nature; and that this perſonal Subſiſtence is diſtinct from the Perſon of the Father, and alſo of the Son. SERM. I.

Thus, *to know* and *to will* are perſonal Properties; but theſe are affirmed of the *Holy Ghoſt*. *The Things of God knoweth no Perſon but the Spirit of God,* οὐδεὶς εἰ μὴ πνεῦμα[c]. And, *All theſe worketh that one and the ſelf ſame Spirit, dividing to every Man ſeverally as he will*[d]. And agreeably hereto he is repreſented as *decreeing*[e], as *appointing to the Miniſtry*[f], as *ſpeaking*[g], as *giving*[h], and as *witneſſing*[i]: he is alſo ſaid to *come*[k], to *dwell*[l], to *be reſiſted*[m], and the like, which with many more, naturally lead to the Catholick

[c] 1 Cor. ii. 11.
[d] 1 Cor. xii. 11.
[e] Acts xv. 28.
[f] —xiii. 2.
[g] John xvi. 13.
[h] 1 Cor. xii. 7.
[i] John xv. 26.
[k] John xvi. 13.
[l] Rom. viii. 9, 11.
[m] Acts vii. 51.

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(20) *Crellius* propoſes his Queſtion *p.* 73. An Spiritus Sanctus ſubſtantia quædam ſit, an verò *mera tantum Qualitas* à Deo profecta? and decides *p.* 80. Reſpondemus Spiritum Sanctum quidem per ſe, & (ut in Scholis loquuntur) abſtractè ſumptum, *Qualitatem reverà eſſe, non Subſtantiam.* Which he ſays, *p.* 3. is compared to a Breath or Wind, quòd flatus ventuſque ſit res tenuiſſima ac ſubtiliſſima, eamque ob cauſam penetrabilis admodum & ad ſeſe in intima quæque inſinuandum apta, ac ſimul etiam occulta, oculiſque non ſubjecta. Similiter etiam *Efficacia illa divina* (ſcil. Spiritus Sanctus) occultâ quâdam ratione imis hominum ſenſibus ſeſe inſinuat, & intima quæque penetrat. This is the Compariſon in a general View; but in the Words immediately preceding he had drawn it out in its particular Lines of Reſemblance: Similitudinis autem Ratio in eo potiſſimum videtur conſiſtere, quod quemadmodum halitu ſeu afflatu ſive vento facile quiſpiam affici, & qualitate aliquâ *inde* [a Vento] manante imbui poteſt, eòque ſimul aliquâ ratione commovetur et agitatur, ITA etiam virtute Divinâ homines afficiuntur (where *virtus Divina* correſponds to *Halitus* ſeu *Ventus*) & qualitatibus quibuſdam *a Deo* proficiſcentibus imbuuntur; to make his

ſtance, for theſe two Reaſons; 1. Becauſe he is called the Spirit of God, and the Spirit of Chriſt, therefore it is not a Perſon itſelf, but only the Quality of a Perſon; and 2dly, becauſe it is elſewhere called the Power of God which is a mere Quality, and we ought not without great and ſufficient Cauſe to leave the Propriety of Words, and explain them in an *improper* Senſe. But it has been already ſeen, that in divine Subjects we cannot conclude ſtrictly from the primary or proper Signification of the Terms. 2dly, I obſerve, that the *Jews* (and to them, and by them, was the Revelation made) had other Ideas of thoſe Terms than *Crellius* would recommend to us; they believed the Spirit which is the Soul of a Man was the

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his Compariſon hold *a Deo* ſhould be æquivalent to *inde*, i. e. *a virtute illâ divinâ*; but that we ſee according to him, is only *mera Qualitas*. Wherefore to be conſiſtent with himſelf, and ſpeak without Diſguiſe, he ſhould have ſaid, ITA etiam Virtute ſeu Qualitate Divinâ homines afficiuntur, & qualitatibus quibuſdam ab eâ Qualitate proficiſcentibus imbuuntur, & aliquâ ratione commoventur, & agitantur. But this had been too groſs; he therefore ſlides a Subſtance upon us to ſupport thoſe Qualities, and makes that Subſtance to be God. Thus mired in his own Sophiſtry, he ſpeaks like a true Catholic unawares, in ſpite of *an evil Heart of Unbelief*. *Tract. de Spiritu Sancto.*

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Perſon of the Man (21); and that a Proſelyte at his Baptiſm received another Spirit, or Soul, whereby he became another Man. Baptiſm therefore was called among them *Regeneration* and a *New Birth*, and the New Teſtament is full of Alluſions to theſe Notions, which ſhews they were common at that Time, as, being [n] *born again*, [o] *putting off the old Man*, [p] *becoming new Creatures*, and the like: So again *Power* among the *Jews*, in Theology, ſignified more than a Quality; it certainly meant a Perſon; when *Angels, Principalities, and Powers* [q] are ranked together, Perſons are meant at leaſt, if not Spirits that were Perſons, and *Simon Magus* was believed by ſome to be the great *Power* of

[n] John iii. 3.
[o] Col. iii. 9.
[p] 2 Cor. v. 17.
[q] Rom. viii. 38.

(21) Animadvertatur, voluiſſe Eos (*Judæos*) Animas in Cœlo, antequam in humana corpora infundantur creari; atque novam in Proſelytum quemlibet, quum primùm factus eſſet, animam adeoque novam formam cœlitùs illabi ſolere. Certè ita planè novus homo dicendus erat. . . . utpote velut infans in utero matris novæ denuò conceptus atque renatus. *Selden de Jure Nat. lib. 2. c. 4. p. 161.*

And *Plato* in Αξιοχ. ἡμεῖς μὲν γὰρ ἐσμὲν ψυχή. By this Rule of *Crellius*, the Perſonality of the Son of God will vaniſh away, for according to *Hermas*, Filius Dei Spiritus Sanctus eſt: and with *Tatian* he is Λόγος ὁ ἁγιαζόμενος πνεῦμα γεγονὼς ἀπὸ τοῦ παιδὸς. Nay God himſelf will be ſubtilized into a mere Quality, for *God is a Spirit. Joh.* iv. 24.

God:

God: and among their Writers THE POWER ſignifies the Perſon of God himſelf, agreeably to which our Saviour is deſcribed as ſitting *at the right Hand of* POWER[r]. Wherefore by his own Rule *Crellius* ſhould have obſerved the Propriety of *Idiom* among thoſe who uſed it, and thence inferred the Perſonality of the *Holy Ghoſt* from his being *the Spirit of God*, and *the Power of the Higheſt*. And when to this ſo many perſonal Properties are aſſigned to him in Scripture, his old Rule will never help him to guard againſt the Catholic Concluſion. Others therefore have Recourſe to Rhethoric, and reſolve ſome of thoſe Expreſſions into a *Proſopopæia*, by applying to the Attribute that Perſonality which properly belongs to HIM whoſe the Attribute is; as, *The Holy Ghoſt ſaid, ſeparate me Saul and Barnabas*, means, that God by his Wiſdom ſaid ſo. And where this Figure will not ſerve their Purpoſe, they ſuppoſe a *Metonymy*, aſcribing perſonal Properties to the Spirit of God, which belong to the Man who is aſſiſted by the Spirit, as, *The Spirit ſearcheth all Things*, means, The true believing Chriſtian, in whom

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[r] Matth. xxvi. 64.

SERM. I. whom God's Spirit is, ſearcheth all Things. But neither of theſe Figures will interpret the perſonal Properties aſcribed to the *Holy Ghoſt*. There are no leſs than ſix aſcribed to him in one ſingle Verſe, *John* xvi. 13. When HE (the other Comforter underſtood) the Spirit of Truth *is come*, he ſhall *guide* you into all Truth; for he ſhall not *ſpeak* of Himſelf, but whatſoever He ſhall *hear* that ſhall he ſpeak, and he ſhall *ſhew* you Things to come. No Figure will enable us to interpret this Text quite through, either of the Perſon of the Father of whom the *Holy Ghoſt* is ſuppoſed to be an Attribute; or of the Perſons of the Apoſtles to whom it was promiſed to be communicated. If of the latter, this muſt be the Engliſh of it; The Apoſtles by the Aſſiſtance of divine Wiſdom ſhall come, and guide themſelves into all Truth, and ſhew themſelves Things to come. Neither can we interpret it of the Perſon of the Father, and ſay, that when he ſhall guide them into all Truth, yet *he ſhall not ſpeak of himſelf, but whatſoever he ſhall hear, that ſhall he ſpeak.* From whom ſhould he hear it? Our Saviour proceeds,

ceeds, He shall receive of *mine* and shew it unto you. That is, The Father shall receive Knowledge of the MAN *Christ Jesus* (as the *Socinians* teach) and shew it to the Apostles. But if our Saviour says, *He shall receive of* MINE, because *all Things which the Father hath are mine*, then to interpret it of the Person of the Father makes this Nonsense of it; HE shall not speak of himself, but whatsoever he hears or receives of himself, that shall he shew. Such artful Expositors of Scripture are the *Socinian* Writers! Their Faith disdains *Mysteries:* Nothing less than *Absurdities* will satisfy them. So that the *Holy Ghost* is undoubtedly a Person; for he has personal Attributes or Properties assigned him, which no Figure can account for, in referring them either to the Person of God the Father, whose the Spirit is; or to the Person of the believing Christian, to whom the Spirit is communicated. SERM. I.

Nor is he only represented in Scripture as a Person, but also as a Person plainly distinct from the Father; *I will send unto you from the Father the Spirit of Truth, which proceedeth from the Father* [s]. And in other Places [s] John xvi. 26.

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he ſtands perſonally diſtinguiſhed both from the Father and the Son. As in the Form of Baptiſm; *In the Name of the Father and of the Son and of the Holy Ghoſt*[t]. The Words point to a Diſtinction of Perſons (22), and the Doctrine of Baptiſm confirms ſuch an Interpretation. For at the firſt Baptiſm, I mean that of Chriſt himſelf, they were all Three preſent, and had diſtinct perſonal Offices; *It came to paſs that Jeſus being baptized, ... the Holy Ghoſt deſcended in a bodily Shape like a Dove upon him, and a Voice came from Heaven, ſaying, Thou art my beloved Son, In thee I am well pleaſed*[u]. And in the future Baptiſm of Chriſtians, the Mercy of God the *Father* ſaves us, by the renewing of the *Holy Ghoſt* ſhed on us through *Chriſt*. So again the Form of Benediction, *The Grace of our Lord Jeſus Chriſt*,

[t] Math. xxviii. 19.

[u] Mark i. 11. Luke iii. 22.

(22) The Ancients uſed to bid the *Arians*, *Go to the River Jordan, and you ſhall ſee the Trinity*. *Allix* p. 297. After the mention of this Text, the old Creed of *Lucian* remarks, δῆλον ὅτι [εἰς τὸ ὄνομα] παιρὸς ἀληθινῶς ὄνιϑ· παιρὸς, κ) υἱῦ ἀληθινῶς υἱῦ ὄνιϑ·, κ) πνέυμαιϑ· ἁγίυ ἀληθῶς ὄνιϑ· πνέυμαιϑ· ἁγίυ. τῶν ὀνομαίων ὐχ ἁπλῶς, ὐδὲ ἀργῶν κειμένων, ἀλλὰ σημαινόντων ἀκριβῶς τὴν ἰδίαν ἑκάςυ τῶν ὀνομαζομένων ὑπόςασίν τι κ) δόξαν κ) τάξιν, ὡς εἶναι τῇ μὲν ὑποςάσει τρία. τῇ δὲ συμφωνίᾳ ἕν.

and the Love of God, and the Fellowship of the Holy Ghost[w], denotes three Persons with their œconomical Characters (23).

[w] 2 Cor. xiii. 14.

I might proceed to multiply Texts, but I think these are sufficient, to prove against *Socinus*, that the *Holy Ghost* is a Person, and not a mere Quality or Attribute only. Also, against *Sabellius*, that the Person of the *Holy Ghost* is distinct from the Person of the Father and the Son: As we had before proved against *Arius* and *Macedonius*, that the *Holy Ghost* was God.

Truths, which not only the Catholic Church of *Christ* has always maintained, as drawn from, and proved by clear Testimony of divine Revelation; but which also our Adversaries have *divided* among them, and therein approved our Exposition. Does the Church teach that the *Holy Ghost* is God? So acknowledge *Sabellius* and *Socinus*, not prejudiced in favour of the Catholic Opini-

(23) Ημεῖς μὲν τοί γε τρεῖς ὑποστάσεις πεισθόμενοι τυγχάνειν τὸν πατέρα καὶ υἱὸν, καὶ πνεῦμα ἅγιον. *Orig. in Joan.* Tertius ubi est, tres sunt. Tertius enim est Spiritus a Deo & Filio, sicut tertius a radice fructus ex frutice, & tertius ex fonte rivus ex flumine, & tertius a Sole apex ex radio. Nihil tamen a matrice alienatur, a quâ proprietates suas ducit. Ita Trinitas per consertos & connexos gradus à Patre decurrens, & monarchiæ nihil obstrepit, & οἰκονομίας statum protegit. *Tert. adv. Prax. c.* 8.

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on, but convinced by the Plainneſs of the Scripture Proofs, which they think ſo ſtrong, as to infer from thence, that he is no other than God the Father. Does the Church teach moreover, that the *Holy Ghoſt* is a Perſon, and diſtinct from the Father? The Evidence for this is ſo obvious through the New Teſtament that *Arius* and *Macedonius*, as little biaſſed by the Authority of the Church as the others were, draw the ſame Concluſions from the ſame Scriptures; and believe him a Perſon ſo diſtinct, as to make him a Creature. Search the Scriptures; their obvious Meaning teaches this Doctrine: If we doubt, conſult their early Expoſitors; This is their Interpretation: Examine what Adverſaries ſay; they are not agreed together, but the Reſult of their Evidence is a Conceſſion of theſe Truths. Appeal to Councils; This is their decreed Form of Faith. From all which, we believe in the *Holy Ghoſt, the Lord and Giver of Life*; therefore a Perſon: *Proceeding from the Father*; and therefore diſtinct from him: *Who with the Father and the Son together be worſhipped and glorified*; which ought not to be, unleſs he be God. As

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As to the Proceſſion of the *Holy Ghoſt* from the Father and the Son, there was a Diſpute which long ſubſiſted betwixt the Eaſtern and Weſtern Churches. The Eaſtern choſe to ſtick cloſe to the Words of Scripture, which expreſly mentions only his Proceſſion from the Father: and were jealous of the Weſtern Church, leſt they ſhould inſinuate two Fountains of the Divinity, while they maintained his Proceſſion from the Son, as well as from the Father. But the Weſtern Church intended no ſuch Concluſion as the Greeks were afraid of; yet held the Proceſſion from the Son, becauſe the Father and the Son were, not two ſeparate Fountains of Divinity to the *Holy Ghoſt*, but One God, One undivided Source and Original: and maintained their Opinion by an eaſy Deduction from Scripture, which teaches us that HE is *the Spirit of God*[x]; and call him, if ſometimes *the Spirit of the Father*; ſo at other Times *the Spirit of the Son*[y] and *of Chriſt*[z]. If the Father be ſaid to ſend him, ſo alſo *Chriſt* promiſes, *I will ſend him to you*[a]. If he be ſaid expreſsly to proceed from the Father, he is no leſs clearly intimated to proceed from

[x] 1 Cor. vi. 11.
[y] Gal. iv. 6.
[z] Rom. viii. 9. Phil. i. 19. 1 Pet. i. 11.
[a] Joh. xv. 26.

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the Son, as when he ſays the *Holy Ghoſt de* MEO *accipiet, ſhall receive of mine*[b]. But if Jealouſy of Error began the Diſpute, a proper Indignation in the Greeks widened it, becauſe the Latins preſumed to add the Clauſe to their Creed, without the Sanction of a Council. However, they are and were all along agreed in the Truth itſelf (24), that the

[b] Joh. xvi. 14.

(24) Biſhop *Pearſon* informs us, that the Greek Fathers, though they ſtuck more cloſely to the Phraſe and Language of Scripture, ſaying that the Spirit proceedeth from the Father, and not ſaying that he proceedeth from the Son; yet they acknowledged under another Scripture-Expreſſion the ſame Thing which the Latins underſtood by Proceſſion, *viz.* that the Spirit is of or from the Son, as he is of or from the Father, and therefore uſually when they ſaid he *proceedeth from the Father*, they alſo added, he *received of the Son*. The Interpretation of which Words, according to the Latins, inferred a Proceſſion, and that which the Greeks did underſtand thereby, was the ſame which the Latins meant by the Proceſſion from the Son, that is, the receiving of his Eſſence from him. *Articl.* 8. *p.* 324. And the other Part of the Eaſtern Church, *the Syrians*, agreed exactly with the Greeks; *Jacobus Sarugenſis circa A. D.* 500, in an Epiſtle to Abbot *Samuel*, writing of the Trinity, ſays, *Pater ingenitus, Filius genitus, Spiritus ex Patre procedens, & a Filio accipiens. Aſſemani Biblioth. Orient. Tom.* 1. *p.* 302. Which was the general Faith of their Church, as we learn 1. from their Liturgies, both of the Orthodox and Jacobites, who, with regard to the *Holy Ghoſt*, expreſs their Meaning ſomething clearer, by adding, *Et a Filio quæ ad eſſentiam pertinent, accipit.* 2. From a Canon of the Council of *Seleucia* under *Maruthas* circa An. D. 400, which draws up their Confeſſion

the *Holy Ghoſt* is the Spirit of both: The Caution of the Greeks was not meant to deny ſo much, nor the Forwardneſs of the Latins to aſſert more. SERM. I.

The *Holy Ghoſt* therefore is, 'a Perſon,' 'proceeding from the Father and the Son,' 'diſtinct from each,' and 'God:' to which when we have added, that 'yet there is 'but one God,' and that he is conſequently 'not another but the (25) ſame God with 'the

feſſion on this Point, thus, *Confitemur unum Spiritum vivum & ſanctum Paracletum, qui eſt ex Patre & Filio. Ibid.* There were indeed two among the Jacobites, *Xenajas* and *Bar-Hebræus* who entirely denied the Proceſſion from the Son; and one, *Dionyſius* 3, who expreſsly acknowledged that *Spiritus Sanctus promanat ex Patre & Filio.* 'Reliqui verò 'magno numero Jacobitæ, ut rectè advertit *Renaudotius*, 'quamvis additio *Filioque* illis non probetur, non tamen 'Græcorum Exemplo adversùs Latinos tam acriter inve-'huntur.' *Aſſem. Tom.* 2. *in Diſſertat. de Monophyſitis*, §. v.

(25) Unus enim eſt Deus, qui mandat Pater, qui obedit Filius, qui docet ſcientiam Spiritus Sanctus. Pater, qui eſt ſuper omnia, Filius per omnia, Spiritus Sanctus in omnibus. *Hippolyt.* and, earlier than him, *Tertul. adv. Prax. c.* 9. Hanc me regulam profeſſum, quam inſeperatos ab alterutro Patrem & Filium, & Spiritum teſtor, tene ubique. Agreeable to what *Irenæus* ſtill earlier ſays, ſolus unus Deus fabricator . . . . fecit ea per *Semetipſum*, hoc eſt per Verbum, & Sapientiam ſuam. *lib.* 2. *c.* 55. A Myſtery indeed, which *Athenagoras*, more ancient than any of them, ſays, it is the Wiſh and Study of a Chriſtian to be inſtructed in, εἰδέναι τίς ἡ τῦ παιδὸς πρὸς τὸν πατέρα ἑνότης, τίς ἡ τῦ πατρὸς πρὸς τὸν

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'the Father and the Son;' we have then declared the whole Scripture Account of what the *Holy Ghoſt* is.

And here our Adverſaries triumph over the Credulity of the Catholic Chriſtians, whoſe Faith can ſwallow ſuch abſurdities. For this Anti-Scripturiſts reject the Evidence of divine Revelation, and heretical Scripturiſts explain it away: both betraying their Conſent, that the plain Senſe of Scripture is againſt them; both agreeing to ſuperſede it's authority, and carry their Appeal from thence to the *Senſes*. But it is as abſurd, as an Appeal of Sounds to the Eye, or of Colours to the Ear. How can They be the ſufficient Judges of what never fell within

υἱὸν κοινωνία, τι τὸ πνεῦμα, τίς ἡ τῶν τοσούτων ἕνωσις, καὶ διαίρεσις ἐνεμένων, τῷ πνεύματι, τῷ παιδὸς, τῷ πατρὸς. *Legat.* p. 12. But a Myſtery it ſtill continues, which the Labours of the *Poſt-Nicene* Fathers could never ſufficiently unfold, and which will be an Exerciſe for our Faith till we have new Faculties given us to apprehend it. Ἄῤῥητος καὶ ἀκαλαγόητος ἐν τούτοις καταλαμβάνεσθαι καὶ ἡ κοινωνία καὶ ἡ διάκρισις. οὔτε τῆς τῶν ὑποστάσεων διαφορᾶς τὸ τῆς φύσεως συνεχὲς διασπώσης, οὔτε τῆς κατὰ τὴν οὐσίαν κοινότητος τὸ ἰδιάζον τῶν γνωρισμάτων ἀναχεούσης. . . . τινα ἐπινοοῦμεν, ὥσπερ ἐν αἰνίγματι, καινὴν καὶ παράδοξον διάκρισίν τε συνημμένην, καὶ διακεκριμένην συνάφειαν. *Baſil Epiſt.* 43. p. 67. but falſely marked 97. *Tom.* 3.

their

their Notice, of what *neither Eye has seen, nor Ear heard*[c]. The Terms in which the Truths are expressed, we acknowledge are *improper*; and if strictly taken, and pursued through all their Consequences, will certainly lead us into Error (26), if not into Absurdity. SERM. I.

[c] 1 Cor. ii. 9.

(26) Hence *Paul* of *Samosata*, who was a *Sabellian*, objected against the Catholic Use of the Word ὁμοούσιος, because the *proper* Idea of it suggests an actual Division of the same Essence into two or more Parts; and to disclaim that Error, the Fathers of the *Antiochian Synod* rejected even the Word itself. But those of *Nice* resumed it again, not only as a primitive Expression, but as the justest they could find to signify the numerical Difference of Persons in the same Essence, denying at the same Time that actual Separation which, in sensible Objects, the Word implied: ὅτι μὴ καὶὰ τὰ τῶν σωμάτων πάθη λέγοι τὸ ὁμοούσιον, ἔτε ἦν καὶὰ διαίρεσιν, ἔτε καὶὰ τίνα ἀπολομὴν ἐκ τῆ παλῃὸς ὑποσῆναι. μήτε γὰῤ δύνασθαι τὴν ἄὕλον κ᾽ νοερὰν, κ᾽ ἀσώματον φύσιν σωματικόν τι πάθος ὑφίσασθαι. θείοις δὲ κ᾽ ἀποῤῥήτοις ῥήμασι προσήκει τὰ τοιαῦτα νοεῖν. *Const. in Euseb. Epist. ad Cæs. apud Socrat. Eccles. Hist. lib.* 1. *c.* 8.

So again the Greeks and Latins accused each other with Heresies, because the former held there were *three*, the latter only *one* Hypostasis in the Deity, while both meant the same Truth. The Greeks charging *Sabellianism* on those who said there was but one ὑπόσασις, because with them it *properly* signified *Person*, in the Concrete; while the Latins charged *Arianism* on those who held three ὑποσάσεις, because they had always translated it in the Abstract, *Substance* or *Essence*; but explaining themselves to one another, they were reconciled in the Council of *Alexandria*. So *Jerome* objects as Error in *Origen* that he held that the Son cannot *see* the Father, nor the *Holy Ghost* the Son: in Epist. 61 ad *Pammach* c. 3. Whereas *Origen* was only arguing against the

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dity. But it is not our Faith in the Trinity only, but our Faith in God that is ſubject to the ſame Inconveniences. We are informed, that *the Eyes of the Lord are over the Righteous, and his Ears are open to their Prayers, but the Face of the Lord is againſt them that do Evil*[d]. Yet how is this conſiſtent with our Faith, that God has neither Body, Parts, or Paſſions? Or if we believe that God is infinite, our Idea is Exiſtence in every Point of Space, which implies Multiplicity, or Extenſion; but God is one, as well as without Parts; and to make a Multitude of one, is not leſs a Myſtery than the Trinity, and Extenſion without Parts is an Abſurdity in Philoſophy. Such inadæquate Judges are our *Senſes* of ſpiritual and divine Truths! So unworthily do our *Imaginations* delineate them! That we cannot form full, clear, and conſiſtent Ideas of them, is not owing to any real Abſurdity in the Doctrines, but the Diſproportion of our Faculties to re-

[d] 1 Pet. iii. 12.

the Anthropomorphites, that God had no viſible Body, and diſtinguiſhes, aliud quidem eſt *videre*, aliud *noſcere*. And to mention no more, *Novatian* has been charged with denying the Divinity of the *Holy Ghoſt*, becauſe he aſſerts *Omnis Spiritus eſt Creatura*. All theſe are true or falſe as the Words are taken in their *proper* or *improper* Senſe.

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ceive them: and their being above human Comprehenſion, is an Argument that they did not ſpring from human Invention. But of what Uſe then is Reaſon in Religion, if it be inadæquate to divine Subjects? Muſt we not check it's Enquiries, and believe implicitly? By no Means: Religion is ſupreme Reaſon; and though we are too ſhort ſighted to diſcover *all* the Agreements and Harmony which conſtitute it, yet certainly we ought not to ſhut our Eyes on that Account; we are religious Creatures only becauſe we are reaſonable ones. And Revelation is ſo far from curbing and confining the Exerciſe of Reaſon, that on the contrary it enlarges it, opens a wider Field to expatiate in, gives new Principles to build upon, a greater Variety of Premiſſes to conclude from. The Error of Bigots and Free-Thinkers too, is in not giving ſufficient Freedom and Scope to Thought. The Firſt wrap up their Talent in a Napkin, unreaſonably dreading the Auſterity of their Maſter: The Others venture but half their Principle, and uſe but a Moiety of the Treaſure put into their Hands; their Reaſon travels no farther than

their

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their Eyes or Ears, nor liſtens (though God himſelf ſpeaks) to any Thing but the Report of their Senſes. Whereas Truths revealed by God, muſt be as ſolid a Foundation to conclude from, as our own Experience. The Senſes are indeed placed as Centinels to guard againſt Error: And therefore leſt we ſhould reject God's Word, or give an eaſy Ear to human Impoſture, he has been pleaſed to give ſenſible Evidence that it came from him, and ſeal his Revelations with Variety of Miracles. But when our Senſes have ſatisfied us, that the Revelation does come from God, their Judgment afterwards would be very impertinent concerning the Properties, Affections, and Relations of divine Objects. But Reaſon proceeds never the leſs ſafe, and unbarraſſed, and judges from proper Evidence; not meaſuring heavenly Things by ſenſible, but laying the ſeveral parts of the Revelation together, and *comparing ſpiritual Things with ſpiritual*[e]. *What Sign ſheweſt thou*[f]*?* was a fair and juſt Queſtion of the *Jews* to our Saviour, that they might be convinced that He came from God: Accordingly he

[e] 1 Cor. ii. 13.
[f] Joh. ii. 18.

he appeals to his future Resurrection, and when he *was risen from the Dead, the Word which Jesus had said was believed*[g]. But when *Nicodemus* who had acknowledged him to be a Teacher sent from God, impertinently asked him of his Doctrine, *How can these Things be*[h]? Instead of Explication, he rests himself upon the Authority and Sufficiency of the Evidence. *Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen*[i]. Nor need we apprehend that at this Rate the grossest Contradictions may be admitted, and that Transubstantiation itself will stand on as safe a Footing as the Doctrine of the Trinity: For this plain observation may be made; that when both the Terms of a Proposition are used only in an *analogical*, and not a *proper* Sense, or our Ideas are inadæquate both to the Subject and the Prædicate, we shall more easily *fancy* a Contradiction than *prove* it; but the Case is otherwise where the Terms are Objects of our Senses, as in Transubstantiation; There, though we cannot be proper Judges of the divine Virtue and Efficacy communicated to the

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[g] Joh. ii. 22.

[h] John iii. 9.

[i] V. 11.

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Elements by the Power of God, yet our Senſes are as good Judges after Conſecration, as before, whether the Elements continue in their Subſtance Bread and Wine or not.

Others may ſay, that after the Revelation is admitted for Divine, it is not always eaſy to aſcertain the Senſe, and Meaning of that Revelation: How may we be ſatisfied about that? Here Recourſe muſt be had to the original Languages in which the Revelation was delivered, to Grammar and Criticiſm, Hiſtory and Antiquity, to the beſt MSS, Verſions, and Editions, to the Quotations and Interpretations of the primitive Chriſtians, to the Faith of the Catholic Church, their Diſputes with Heretics, and the Decrees of General Councils. All theſe conſpire in ſupport of the Doctrine which has been now delivered.

Laſtly it may be aſked, If this Doctrine is of ſo great Importance as the Catholics ſuppoſe it to be, how comes it to paſs, that it was ſo lately diſcovered? that the *Gentiles* ſhould be ſuffered to ſit in ſuch groſs Darkneſs for 4000 Years; and the *Jews* themſelves, thoſe Favourites of Heaven, the Nation

tion of Priests, who were entrusted with the divine Oracles for the Instruction of the World, should be totally ignorant of it? As the point supposed in the Objection seems to receive some Countenance from the Text, where we find that the Disciples, whether *Jews* or *Greeks*, (for both were St. *Paul*'s Auditors at *Ephesus)* had yet never so much as heard whether there was any *Holy Ghost*; I intend (God willing) in my next Lecture to occur at large to this Objection. SERM. I.

In the mean Time we need not fear to conclude with the Words of *Dionysius* of *Alexandria*, a celebrated Father in the third Century, and whom (from his warm, and perhaps too uncircumspect Opposition to *Sabellianism*) the *Arians* challenge as their own, who concludes his Defence of himself with this Form of Doxology, derived to him from his Ancestors in the Faith, which shews us at once his own Sense, and that of Catholic Antiquity (27).

To

(27) Τύτοις, φησὶ, πᾶσιν ἀκολύθως κ᾽ ἡμεῖς, κ᾽ δὴ παρὰ τῶν πρὸ ἡμῶν πρεσβυτέρων τύπον κ᾽ Κανόνα προειληφότες, ὁμοφώνως αὐτοῖς προσευχαριστῶμεν, κ᾽ δὴ κ᾽ νῦν ὑμῖν ἐπιστέλλομεν, καλαπαύσομεν. Τῷ δὲ Θεῷ κ᾽ παλὶ κ᾽ υἱῷ τῷ κυρίῳ ἡμῶν Ιησῦ χριστῷ,

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To God, both the Father and the Son our Lord Jesus Christ, with the Holy Ghost, be ascribed Glory and Dominion for ever and ever. Amen.

χριστῷ, σὺν τῷ ἁγίῳ πνεύματι, δόξα καὶ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. *Basil de Spiritu Sancto. p.* 358.

SERMON

SERMON II.

The *Jewiſh* and *Pagan* Opinions traced.

Preached *Dec.* 4, 1740.

ACTS xix. 1, 2, 3.

And it came to paſs, that while Apollos was at Corinth, Paul having paſſed through the upper Coaſts, came to Epheſus; and finding certain Diſciples,

He ſaid unto them, Have ye received the HOLY GHOST *ſince ye believed? And they ſaid unto him, We have not ſo much as heard whether there be any* HOLY GHOST.

And he ſaid unto them, Unto what then were ye baptized? And they ſaid, unto John's Baptiſm.

FROM theſe Words I propoſed to inform the *ignorant*, and ſatisfy the SERM. II.

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perplext Chriſtian in the four following Points:

Firſt, That there was an *Holy Ghoſt*; wherein I would endeavour to ſtate the Scripture Doctrine of his Eſſence and Perſonality.

Secondly, In what Manner he is *received*; and how we may know whether we have received him or not.

Thirdly, to what Ends the receiving of him is neceſſary.

And *Fourthly*, The Means by which we may receive him.

I have gone through the firſt of theſe; and from the Scriptures of the *New Teſtament* drawn this Concluſion, that the *Holy Ghoſt* is a Perſon, proceeding from the Father and the Son, diſtinct from each, and God; yet not another, but the ſame God with the Father and the Son.

But

But the *Novelty* of this Doctrine is objected againſt the *Truth* of it; and has been objected above theſe thirteen hundred Years, as we find from *Gregory of Nazianzum*. The Adverſaries at that time called the *Holy Ghoſt* a (1) *ſtrange* and *unſcriptural* God; unknown to any People, *Jews* or *Gentiles*; unſupported by any Revelation, even that of the *New Teſtament*. With how little Truth the latter part of this Charge is brought, that Father proves from a long Series of Teſtimonies out of the Evangeliſts and Apoſtles; and, I preſume, has ſufficiently appeared in the former Diſcourſe. As to his being a God *unknown* to *Jews* or *Gentiles*, he ſays, he (2) cannot account for their overlooking and rejecting the Evidences, which occur in the *Old Teſtament* of him; and that even the *Greeks*, thoſe who more

(1) Πόθεν ἡμῖν ἐπεισάγεις ξένον Θεὸν καὶ ἄγραφον; de Spiritu Sancto.

(2) Τὸ πνεῦμα τὸ ἅγιον Σαδδουκαῖοι μὲν οὐδὲ εἶναι τὸ παράπαν ἐνόμιζαν, οὐδὲ γὰρ ἀγγέλους, οὐδὲ ἀνάστασιν, οὐκ οἶδ' ὅθεν τὰς τοσαύτας περὶ αὐτῦ μαρτυρίας ἐν τῇ παλαιᾷ διαπτύσαντες. Ἑλλήνων δὲ οἱ θεολογικώτεροι καὶ μᾶλλον ἡμῖν προσεγγίζαντες ἐφαντάσθησαν μὲν, ὡς ἐμοὶ δοκεῖ. Περὶ δὲ τὴν κλῆσιν διενίχθησαν, Νοῦν τὸν παῖδος, καὶ τὸν θύραθεν Νοῦν, καὶ τὰ τοιαῦτα προσαγορεύσαντες. *Ibid.*

Serm. II. particularly addicted themſelves to the Study of Divine Things, ſeem to him to have had ſome Notions of this Truth, though they have varied in the Terms of expreſſing it. Whence it appears, that it was his Opinion, that the *Greeks* were no Strangers to it, and that the *Jews* had certainly Means of knowing it. Which, if true, not only removes this Objection, but greatly confirms the Doctrine againſt which it was raiſed. But as the Text ſeems rather to countenance the Objection, the Point deſerves a careful Enquiry; and for our fuller Satisfaction in it, I ſhall commit myſelf to the Guidance of Facts, and examine the *Pagan* Doctrines which prevailed about this time of *Nazianzen*; then trace up the Current of that Opinion as far backward as I can carry any Light in my Hand; from whence I ſhall purſue it down again through the *Jewiſh* Writers, quite as low as the Ages from which the Enquiry is to begin.

At this time *Pagan* Philoſophy was haſting to its Decline, diſturbed within a very few Years after, by the Invaſion of the *Goths* and *Vandals*; and the Deſtruction of

the famous Library at *Conſtantinople*, within leſs than a Century after the Death of this Father, entirely fixed a Period to it. So that we have the whole Life of Philoſophy to run through. The School then in vogue was the *Platonic*, as re-eſtabliſhed by *Porphyry* and *Plotinus*, a hundred Years before *Gregory*'s time.

The firſt of theſe, and a moſt buſy Enemy of Chriſtians, gives us this ſhort Epitome of the Philoſophic Faith as it then ſtood. '(3) That the Eſſence of the Divine 'Nature or Deity reaches to three Hypo-'ſtaſes (which we tranſlate Perſons) the 'Higheſt God is the Supreme Good, the 'ſecond is the Artificer of the World, and 'the third is the Enlivener or Soul of the 'World; for even to that (the Soul of the 'World) does the Divine Nature extend 'itſelf.' Theſe are called by *Plotinus* "(4) the 'three Original Hypoſtaſes,' or Perſons.

(3) Ἄχρι τριῶν ὑποστάσιων τὴν Θείαν προσιλθεῖν οὐσίαν. Εἶναι δὲ τὸν μὲν ἀνωτάτω Θεὸν τὸ Ἀγαθον, μετ' αὐτὸν δὲ τὸν δεύτερον, ΤΟΝ ΔΗΜΙΟΥΡΓΟΝ. Τρίτην δὲ καὶ τὴν τοῦ κόσμου ψυχὴν. ἄχρι γὰρ ψυχῆς τὴν θειότητα προιλθεῖν. *Porphyr. in Cyril.*

(4) Τρεῖς ἀρχικαὶ ὑποστάσεις.. *See* Cudworth's *Int. Syſt.* p. 546, 582.

SERM. II. The firſt is called, as above, the Supreme Good, or elſe Τὸ ἕν, a Name correſponding to the I AM of *Moſes*, and the WHO IS in the Revelations; the ſecond is Νοῦς, equivalent to the Divine Logos of the Chriſtians; and the third again is called ψυχὴ or *Soul*. In the firſt, ſay they, were all things *potentially*; in the ſecond, were all things *ideally*, or *exemplarily*; and by the third, were all things *actually* diſplayed and produced into Being: So that by their third Hypoſtaſis or *Pſyche* they meant *the Lord and Giver of Life*.

If the Chriſtians have their *Divine Spirit*, the Philoſophers had their *Divine Soul*; if *by the Word of God were the Heavens made, and all the Hoſt of them by the Spirit of his Mouth*, the Doctrine of the Pagan Schools taught, that (5) all things depend on the firſt one, by Mind and Soul; if the *Holy Ghoſt* of Chriſtians be God, and not a Creature, according to the Philoſophers the Divine Eſſence extended to their *Pſyche*, which was the Architect of created Nature:

(5) Πάντα ἀνήρτηται τοῦ Ἑνὸς διὰ Νοῦ μὲν καὶ ψυχῆς. *Procl.* Cudw. 579.

If

If the *Holy Ghoſt* be a Perſon or diſtinct Subſiſtence, and not a Quality only, the *Pſyche* was ſo likewiſe, one of the original Hypoſtaſes to which the Deity was propagated: If the *Holy Ghoſt* be a Perſon diſtinct from the Father and the Son, ſo was the *Pſyche* of *Plotinus*, and of all of his Sect; there were three Perſons in their Deity (6) diſtinct from one another. If yet he was but one and the ſame God with the Father and the Son, the Philoſophical Deity was but one, which extended to three Hypoſtaſes. If, laſtly, the *Holy Ghoſt* proceeded from the Father and the Son from all Eternity, among the *Grecians* their Divine *Logos*, or ſecond Hypoſtaſis, was generated of the firſt Cauſe as an Effluence (7) before all Time, and ſo alſo their *Pſyche* was (8) the *Logos* of their ſecond or Mind, and Energy of it, as the Mind was the Word or Energy of the firſt Good. SERM. II.

(6) Ὅτι ἕτερα ἀλλήλων, ἰδεήχθη, πολλαχῆ. *Plotinus.* Cudw. 577.

(7) Ἄχρονος γὰρ ἀεὶ καὶ μόνος αἰώνιος ὁ νοῦς. *Porphyry* relating *Plato*'s Doctrine. Cudw. 574.

(8) Ἡ ψυχὴ λόγος νοῦ, καὶ ἐνέργειά τις, ὥσπερ αὐτὸς ἐκεῖνος. *Plotin.* Cudw. 573.

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So near is the Reſemblance, that we can hardly eſcape a common Suſpicion that the one borrowed their Opinions from the others; and that perhaps the Chriſtians received this *Stranger* God from the Heathens, whoſe Books they were compelled to ſtudy, the better to ſupport the Controverſy, which about that time was carried on pretty warmly between them: The *Nicene* and *Conſtantinopolitan* Explications of the Chriſtian Doctrine being publiſhed after theſe Philoſophers had delivered their Opinions; and that what (9) *then* grew to be the Faith of the Catholic Church, was, as is mentioned in the Objection, *new* and *unſcriptural*, being borrowed from the Heathens. But the Fathers who lived about thoſe Times, a little before or after the lateſt of thoſe Councils, ſuch as *Baſil*, the two *Gregories*, *Didymus*, and *Cyril* of *Alexandria*, in their Diſcourſes upon the *Holy Spirit*, draw their Doctrines entirely from the Scrip-

(9) The Charge of Platoniſm brought againſt the Fathers of the Chriſtian Church has been too induſtriouſly ſpread to be unknown to any; but the ſolid and able Vindication of them by Father *Baltus* the Jeſuit, in his *Defenſe des SS. Peres accuſez de Platoniſme, à Paris*, 1711, is not ſo well known as it deſerves to be.

tures,

tures, and did not then faſhion, but ſucceeded to the Faith, by Tradition of thoſe who preſided in the Church from the Apoſtolical Age to their own Times. To which they appeal, producing their Teſtimonies, and tracing it up to the New Teſtament; where they challenge (10) a Cloud of Witneſſes: Many of which have been produced in the laſt Diſcourſe, and I hope to Satisfaction. But perhaps the Teſtimony of an Enemy may gain Credit, where that of Friends is leſs regarded; there is full Evidence then that this Doctrine was held by the Chriſtians long before thoſe Philoſophers appeared, and within little more than half a Century after the New Teſtament was finiſhed. I mean the (11) celebrated Scoff of *Lucian*, or a Writer as old, if not older than himſelf, where he inſtructs the *Cate-*

(10) Ὁ τῶν μαρτυριῶν ὁσμὸς, ἐξ ὧν ὅτι καὶ λίαν ἔγγραφος ἡ τοῦ πνεύματος θεότης ἐπιδεικνύσθαι. *Greg. Nax. de Spiritu S.*

(11) Ὑψιμέδοντα Θεὸν, μέγαν, ἄμβροτον, οὐρανίωνα, υἱὸν πατρὸς, πνεῦμα ἐκ παντὸς ἐκπορευόμενον, ἓν ἐκ τριῶν, καὶ ἐξ ἑνὸς τρία. Ταῦτα νόμιζε Ζῆνα, τὸν δὲ ἡγοῦ Θεόν. *Philopat.* p. 770. To which may be added, that the *Jews* under *R. Gamaliel*, in the firſt Century, compoſed a Prayer againſt the Chriſtians, as the Teachers of a Trinity, and therefore, as they judged, Deſtroyers of the Unity of God. *Allix.* p. 431.

chumens

SERM. II. *chumens* in the Belief of one God, Father, Son and Holy Ghoſt proceeding from the Father, One, Three; and Three, One. The Wit of this Paſſage is at our Adverſaries Service; but we claim thence an Argument, that ſuch was the Chriſtian Doctrine long before the Explications of thoſe Councils were delivered, and before (12) *Proclus*, *Porphyry*, or *Plotinus* had ſcattered the Opinions above-mentioned; and that therefore the Chriſtian Fathers had as little (13) *Occaſion*

(12) Il eſt certain que c'eſt à Plotin, qui vivoit ſous Empire de Gallien, à qui la Philoſophie Platonicienne doit ou ſa naiſſance ou ſon rétabliſſement, avec tous ces diſcours guindez, ces raiſonnemens metaphyſiques, ces dogmes et ces myſteres de magie qu'elle n'avoit pas auparavant. *Baltus* p. 514. lib. 4. Les Platoniciens nouveux, temoins dignes de créance en cette matiere, ne reconnoiſſent pour vrais Platoniciens, que ceux qui avoient porté ce nom depuis Plotin. Hierocles .... dit .... que les vrais Platoniciens, & qui s'etoient attachez à ſuivre la doctrine de Platon dans toute ſa purité, étoient Plotin, Origene, (fort different de l'Origene Chrétien) Porphyre, Jamblique, & les autres, dit-il, de cette ſacréz poſterité, qui leur ont ſuccedé, juſqu' à Plutarque l'Athenien. On voit donc toute la ſucceſſion des Platoniciens poſterieurs au ... Chriſtianiſme ... Elle a commencé par Plotin, qui en a été le chef, & elle a fini par les diſciples & les amis de Proclus. *Ibid.* in the Notes.

(13) This was certainly the Opinion of the Fathers themſelves, who, though they read the Philoſophers, yet it was in order to win over the Pagans to Chriſtianity, by expoſing the Defects and Inconſiſtencies of Philoſophy. For 1. They thought

caſion to draw their Divinity from the Wells of SERM. II.

thought it in general *falſe and trifling*; Abjiciamus hæc, & vel rideamus quia falſa ſunt, vel doleamus quia magna exiſtimantur: ſunt enim iſta, Fratres mei, magna magnorum deliramenta doctorum. *Aug. Serm.* 144. *de tempore.* 2. It was not to be regarded, becauſe it was at beſt but merely human Authority; εἰκὸς οἶμαι τινα διὼν εὐλόγως ἐπιμέμψασθαι, εἰ θεῖον πρὸ ἀνθρώπων, καὶ ἀληθειαν αὐτὴν πρὸ θνητῶν λογισμῶν τι καὶ τοχασμῶν τιμώμεθα. *Euſeb. lib.* xiv. *Præp. Evang.* Philoſophiam tollimus, quia humanæ cogitationis inventio eſt: Sophiam defendimus, quia divina traditio eſt. *Lact. lib.* iii. *Div. Inſt. c.* 16. 3. Whatever was good or uſeful in Philoſophy was to be met with in the Scriptures. Nam quicquid homo extra didicerit, ſi noxium eſt, ibi damnatur; ſi utile, ibi invenitur. Et cum ibi quiſque invenerit omnia quæ utiliter alibi didicit, multo abundantius ibi inveniet ea quæ nuſquam omnino alibi; ſed in illarum tantummodo Scripturarum mirabili altitudine & mirabili humilitate diſcuntur. *Aug. lib.* ii. *de Doct. Chriſt. cap.* 42. 4. The beſt Things of Philoſophy were ſtoln from Scripture, (which, whether well founded or not, is allowed to have been their Opinion), and that the Philoſophers had ſpoiled and corrupted them, wherefore they diſſuaded from the Study of them. Animadvertis Philoſophos eadem diſputare quæ dicimus, non quod nos ſimus eorum veſtigia ſubſecuti, ſed quod illi de divinis prædicationibus Prophetarum umbram interpolatæ veritatis imitati ſint. Sic etiam conditionem renaſcendi ſapientium clariores, Pythagoras primus, & præcipuus Plato, corruptâ & dimidiatâ fide tradiderunt. *Minut. Fœl.* ix. *in Oct.* Διόπερ χαίρειν εἰπῶν καὶ τῇ Ρωμαίων μεγαλαυχίᾳ, καὶ τῇ Αθηναίων ψυχρολογίᾳ, δόγμασιν ἀσυναρθρήτοις τῆς καθ' ἡμᾶς βαρβάρου φιλοσοφίας ἀλλοιωσάμην . . . . . καὶ χρὴ τῷ πρεσβεύοντι καλὰ τὴν ἠλιθιότητα πιστεύειν, ὥσπερ τοῖς ἀπὸ τῆς πηγῆς ἀρυσαμένοις Ελλησιν, ἃ καὶ ἐπίγνωσιν, τὰ ἐκείνου [Μωϋσέως] δόγματα, &c. *Tatian.* Theſe Teſtimonies, from the Fathers themſelves, will, I hope, be allowed to be of more Weight, than the bare, though

of Philoſophy, as they had (14) *Inclination* to go over to their Enemies, and borrow their

though poſitive, Affirmation of a Writer in the 18th Century, who is pleaſed to aſſert, *Connex. of Nat. & Reveal. Relig. p.* 504. 'The Notion that the Fathers had, that the *Heathen ſtole* their Notions from *Moſes* and the *Prophets*, was 'one great Means of *corrupting* the true Chriſtian Religion. 'They firſt imagined that the Heathen Philoſophers and 'Poets borrowed Notions from the Scriptures; and then 'truly they put off the Heathen Notions of thoſe Philoſo-'phers as true Chriſtian Principles. Thus was *Platoniſm* in-'troduced as early as *Juſtin Martyr*'s Days, and the *Logos* of '*Plato* and *Orpheus* was repreſented as the true *Logos* of St. '*John*. And hence may a good Account be given of the 'Corruption of Opinions, and a Change of Language and 'Notions that began to get Ground in the *ſecond* Century.' But we find in Fact, that the Heathens reproached the Chriſtians, not with being ſo far prejudiced in favour of the Philoſophers, as to new dreſs their Theology from *Them*, but with rejecting and ſetting aſide their Philoſophy to embrace the Opinions of Barbarians, as is teſtified even in the *ſecond* Century by *Tatian. Orat. contr. Græc.* by *Origen* in the third, *lib.* v. *adv. Celſ.* by *Euſebius* in the fourth, *lib.* xiv. *Præp. Evang. in Proœmio*, and *Cyril* of *Alexandria* in the fifth. So that we have in theſe Writers, and in *Celſus* and *Julian*, both Chriſtian and Heathen Witneſſes to prove, that from the *ſecond* to the *fifth* Century the Fathers did not corrupt the true Chriſtian Doctrine by their Attachment to Philoſophy. Which will farther appear from the next Remark.

(14) 1. Philoſophy was the chief part of Pagan Theology, and ſo the grand Rival, and greateſt Obſtacle to the Succeſs of Chriſtianity: Such the Fathers eſteemed it, and repreſent it, and ſuch it was in fact, wherefore they could not be fond of it. 2. The Philoſophers laboured to ſupport and recommend it, in Oppoſition to Chriſtianity, and for that purpoſe revived a new dreſſed *Platoniſm*. 3. The Platonic Philoſophers ſpared no Pains in blackening and calumniating the

their Faith from thoſe, who, in their Judgment, were the Fathers and (15) the Patriarchs SERM. II.

the Chriſtians, whoſe bittereſt Enemies were *Celſus*, *Porphyry*, *Jamblichus*, *Hierocles* and *Julian*. 4. Nay, ſo implacable was their Hatred, that they ſtirred up the Magiſtrates againſt them, perſecuted, and put them to death. Unlikely Motives theſe! to prejudice the Fathers in favour of Philoſophy in general, or *Platoniſm* in particular! Accordingly we find, that they allow no Quarter to the Philoſophers; are very free in expoſing their Contradictions, Abſurdities, and Immoralities; diſdain the Aſſiſtance of their Phyſics in the Interpretation of *Moſes*; and even reject their Philoſophical Truths to maintain a miſtaken Senſe of the Letter of Scripture. Such Prejudices muſt be a ſufficient Security againſt *corrupting* their Religion from a Fondneſs for Pagan Philoſophy.

(15) Et verò res per ſe loquitur, ac priſcarum omnium hæreſium, quæ primis ſæculis tribus exortæ ſint, hiſtoria ipſa teſtatur, *Simonianos*, *Valentinianos*, *Marcionitas*, *Manichæos*, ac cæteros, non aliunde quam ex commentis *Platonis* ſubornatos eſſe ad illa fabricanda monſtra & dedecora Chriſtiani hominis. *Petav. Proleg. in opus Dogm. Theol. c.* 3. Which *Tertullian* witneſſes, *lib. Præſcrip. c.* 7. Ipſæ denique hæreſes à Philoſophiâ ſubornantur. Inde Æones, & formæ neſcio quæ, & trinitas hominis apud *Valentinum*: Platonicus erat. And again; *de Animâ*. Doleo bonâ fide *Platonem* omnium Hæreticorum Condimentarium factum. The like Complaints were made in the next Ages; *Jerom*, in *Dial. adv. Lucif.* ſays, Accedit ad hoc, quod Ariana hæreſis magis cum ſapientiâ ſæculi facit, & argumentationum rivos de Ariſtotelis fontibus mutuatur. And *Socrates* reports of a Chief among the *Arians*, Καὶ μὴν καὶ τὰ Ἀριστοτέλους καὶ Πλάτωνος αἰεὶ μᾶλλα χεῖρας εἶχεν ὁ Γεώργιος. So that the Heretics before the Council of *Nice*, and the *Arians* after it, were alike reproached by the orthodox Fathers for borrowing their Errors from *Plato*. A plain Proof that they were not *Platoniſts* themſelves.

SERM. II.

archs of the Heretics. Some indeed there were among the Chriſtians, who were for adorning the Church with the Trophies of the Schools; and, as the Men of *Lyſtra* confounded *Barnabas* with *Jupiter*, and *Paul* with *Mercury*, they were alſo for bringing *Athens* into *Jeruſalem*, and blending Pagan Philoſophy with Chriſtian Theology. Here *Valentinus*, *Marcion* and *Armon* ſpun their perplext and intricate Webs, which gave the primitive Fathers ſuch Trouble to unravel. But the moſt orthodox Chriſtians were not at all beholden to Philoſophy, but kept themſelves upon their Guard, leſt they ſhould be ſpoiled by it, as St. *Paul* had cautioned them. And if ſome few (16) leſs cautious had defaced their

(16) Many are accuſed by *Le Clerk*, but with how great Injuſtice may be ſeen in *Baltus* his 4th Book; *Origen* however muſt be given up, as too ſtrongly attached to *Plato*'s Writings: But for this he is blamed by the other Fathers, ſuch as *Epiphanius*, *Methodius*, *Marcellus Ancyranus* and *Jerom*; nay the Church roſe againſt him, accuſed him for having corrupted the Truth by mingling with it Pagan Philoſophy, and condemned him in a particular Synod in *Ægypt*, which was afterwards confirmed in the 2d *Conſtantinopolitan* Council. The Rigor of this Procedure againſt ſo ſerviceable a Writer is a farther Proof, that the Church in general was not then corrupted with *Platoniſm*, but had the utmoſt Dread and Abhorrence of it.

Religion by Pagan Mixtures, (17) the Heathens, it must be granted on the other Hand, improved their Theology by infusing something of Christianity with it: The Current as it diverted through *Judea*, catched the Perfumes, and reflected the Flowers of the Coasts by which it passed. But the Stream flowed down to them from a foreign Source: For the Christians received this *no unscriptural* God by a long Tradition which leads up to the New Testament; and the Pagans received their *no strange* nor novel Deity from a still longer Tradition (18), which leads up to the Writings of *Plato*; for so early as his Days we

(17) Divino enim Christianorum lumine usi sunt Platonici ad divinum Platonem interpretandum. Hinc est quod magnus Basilius & Augustinus probant Platonicos Joannis Evangelistæ mysteria sibi usurpavisse. Ego certè reperi præcipua Numenii, Platonis, Plotini, Jamblichi, Proculi mysteria ab Joanne, Paulo, Hierotheo, Dyonysio Areopagitâ accepta fuisse. Quicquid enim de mente divina, Angelisque & cæteris ad Theologiam spectantibus, magnificum dixêre, manifestè ab illis usurpaverunt. *Marsil. Ficinus.*

(18) For however the latter Platonists may have reformed their Master by the Scriptures, yet they pretend to be only the Interpreters of *Plato*; and even accuse *Christ and his Apostles* for stealing their Doctrines from him. *Austin* informs us, that *Ambrose* wrote much against the Calumniantes *Platonis* Lectores, qui dicere ausi sunt, omnes Domini nostri

we ſhall find ſome like Opinions among the Heathens. The Fathers frequently mention it, and the latter Philoſophers were proud enough to acknowledge that they drank of the Fountains of *Plato*. For *Plotinus* aſſures us, that their Doctrines of a Trinity were not new and of Yeſterday, as the Writings of *Plato* himſelf bear Teſtimony. In his Epiſtle to *Dionyſius*, there is this often obſerved, but very obſcure Explication of God, or to this Purpoſe: '(19) That he is the Lord of all things, 'for whoſe ſake and pleaſure were all 'Things created; the Cauſe of all Good 'Things, to which ſucceed a Second and 'Third variouſly employed.' We need not be ſurpriſed at this dark Divinity; very probably *Plato* himſelf was far from underſtanding it thoroughly: He received and reverenced it as a Tradition originally

noſtri Jeſu Chriſti ſententias, quas mirari & prædicare cogantur, de *Platonis* libris eum didiciſſe, quoniam longe ante humanum adventum Domini Platonem fuiſſe negari non poteſt. *lib.* ii. *de doct. Ch. c.* 28.

(19) Περὶ τὸν πάντων βασιλέα πάντ' ἐστὶ, κ᾽ ἐκεῖνα ἕνεκα πάντα κ᾽ ἐκεῖνο αἴτιον ἀπάντων τῶν καλῶν. δεύτερον δὲ περὶ τὰ δεύτερα κ᾽ τρίτον περὶ τὰ τρίτα. *Epiſt. Serr. Edit. Pa.* 3tia. *p.* 312.

derived

(20) derived from God; but delivers it with the Obſcurity which Length of Time had wrapped about it. However he throws ſome Light upon it from other Parts of his Works: He mentions in his *Timæus*, ‘ (21) The Father rejoicing over his Work, ‘ the new created World, which was the ‘ Image and Reſult of the immortal Gods.’ Here therefore are not leſs than Three Eternal Creators of the Univerſe; (22) the Father correſponding to his Lord of all Things before mentioned, and the Θεοὶ ἀίδιοι beſides, which anſwer to his Second and Third in the other Paſſage; and their various Offices in the Production of the World he gives us elſewhere: The Second was the Idea, Mind, or Wiſdom, which faſhioned and governed it; and the Third is the immediate Architect that produced it, the Soul that enlivens and ſuſtains it. I will not take upon me to ſay that this was preciſely SERM. II.

(20) So *Proclus* a Platonic calls it: Θεοπαράδοτος θεολογία.

(21) Ὡς δὲ ἐννόησε τῶν ἀϊδίων θεῶν γεγονὸς ἄγαλμα ὁ γεννήσας πατὴρ, ἠγάσθη τε καὶ εὐφρανθεὶς, &c. *Timæus p.* 37.

(22) According to his Commentator *Plotinus*, ὅτος μὲν ὁ κόσμος εἰκὼν ἀεὶ εἰκονιζόμενος, ἐστηκότων μὲν τῷ πρώτῳ καὶ τῷ δευτέρῳ, καὶ τῷ τρίτῳ. Cudw. *p.* 572.

SERM. II.

Plato's Opinion: I think it no eaſy Matter to pick that out for certain; he was, I believe, pretty unſteady (23), confounded betwixt that human Wiſdom which vainly aims at being the Meaſure of all Truth, and that ancient Tradition which had too great an Authority to be rejected, and had been too much corrupted to be clear or ſatisfactory. (24) He complains of the Difficulty of inveſtigating the Parent of the Univerſe, and the *Impoſſibility* of explaining what he could find, to the Multitude. But both Chriſtian Fathers, and their Contemporaries the Platoniſts of thoſe Days underſtood him in this Senſe So that there is a Third Perſon in his Deity, which is expreſly called Ζεῦς or God (25); he is made diſtinct, and placed in the third Rank (26); he

(23) Jam de Platonis Inconſtantiâ longum eſt dicere. *Cic. de Nat. Deor. lib.* i.

(24) Τὸν μὲν ὖν ποιητὴν κ᾽ πατέρα τῦδε τῦ παντὸς εὑρεῖν ἔργον, κ᾽ εὑρόντα εἰς πάντας ἀδύνατον λέγειν. *Timæus Ps.* 3tia. *p.* 28.

(25) Ζῆνα —— κ᾽ Δία —— δι᾽ ὃν ζῆν ἀεὶ πᾶσι τοῖς ζῶσιν ὑπάρχει —— μεγάλης τινὸς διανοίας ἔκγονον —— ἐστι δὲ αὐτὸς [ſcilicet Κρόνος ſive Διάνοια illa] Οὐρανῦ υἱὸς. *Cratyl. Ps.* 1ma. *p.* 396. Wherefore Ζεὺς the Life of the World was a Third Principle.

(26) Οὐκῶν ἐν μὲν τῇ τῦ Διὸς ἑρμῆς φύσει βασιλικὴν μὲν ψυχὴν, βασιλικὸν δὲ νῶν ἐγγίγνεσθαι· ἀεὶ τῦ παντὸς νῶς ἄρχει —— νῶς ἐστι γινέσεως

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he is ſaid to be co-exiſtent with the other Two; he is characterized as the Lord and Giver of Life (27).

And whether this was *Plato*'s real Opinion or not, it is certain that he delivers it as the Senſe of Antiquity; and whence he derived it his Followers will inform us. It was not the penetrating Genius of *Plato*, or the Demon of *Socrates* that drew forth this Truth, intending thereby no more than to celebrate the Goodneſs, Wiſdom and Power of God; which *Plato*, fearing the Fate of the latter, diſguiſed in the Dramatic Theology of the Times, and converted thoſe Attributes into Perſons or Hypoſtaſes. So the *Socinians* would repreſent the Caſe: But that it was no Invention or Diſcovery of *Plato*'s, but an ancient *Cabala*, will appear by tracing from whence he derived it. (28) *Plotinus* tells us, that *Parmenides* in-

γενέσης τῦ πάντων αἰτίυ· —— Σοφία μὲν ϗ νῦς ἄνευ ψυχῆς ὐκ ἄν ποτε γενοίσθην. *Philebus. Ps.* 2*da*.. *p.* 30.

(27) Ψυχὴν δὲ διοικοῦσαν ϗ ἐνοικοῦσαν ἐν ἅπασι τοῖς πάντη κινυμένοις· *de Legib. Ps.* 2*a. p.* 896.

(28) Καὶ εἶναι τὰς λόγυς τὰς δὲ μὴ καινὰς, μηδὲ νῦν, ἀλλὰ πάλαι μὲν εἰρῆσθαι μὴ ἀναπεπλαμένως, (τὰς δὲ νῦν λόγυς ἐξηγητὰς ἐκείνων γεγονέναι·) μαρτυρίοις πιστωσαμένοις τὰς δόξας ταύτας παλαιὰς εἶναι, τοῖς αὐτῦ τῦ Πλάτωνος γράμμασιν. ἤπιστο μὲν ὃν ϗ Παρμενίδης πρότερον τῆς τοιαύτης δόξης. *Plotinus. Cudw.* 546.

SERM. II. ſiſted on the ſame Doctrines before *Plato*; and *Parmenides* was an Admirer of *Pythagoras*, whoſe School, as we are informed, celebrated three Gods, who are thus deſcribed (29): The Firſt One, who is above All Eſſence; the Second, who truly is, and Intelligible, and who, as they ſay, is the Ideas; and the Third Pſychical or Animal, partaking of the Firſt One, and of the Ideas. As to *Pythagoras*, he travelled far for his Improvement, and transferred into his Philoſophy (as (30) *Hermippus* the Pagan Writer

(29) Ἕτος γὰρ καθὰ Πυθαγορείους τὸ μὲν Πρῶτον ἓν ὑπὲρ τὸ ὄν, καὶ πᾶσαν οὐσίαν ἀποφαίνεσθαι. τὸ δὲ Δεύτερον ἓν, ὅπερ ἐστὶ τὸ ὄντως ὂν καὶ νοητὸν, τὰ εἴδη φησὶν εἶναι. τὸ δὲ τρίτον ὑπέρ ἐστι ψυχικὸν, μετέχειν τοῦ ἑνὸς καὶ τῶν εἰδῶν. *Moderatus in Simplicius. Cudw.* p. 547.

(30) Ταῦτα δὲ ἅπαντα καὶ ἱλεγι [Πυθαγόρας] καὶ Ιυδαίων καὶ Θρακῶν δόξας μιμέμενος καὶ μεταφέρων εἰς ἑαυτὸν. *Hermipp. in Joſeph. lib.* vi. 2. *contra Apion.* And *Origen. adv. Celſ. lib.* i. relates another Teſtimony from the ſame Writer λέγεται Ἕρμιππον ἐν τῷ πρώτῳ περὶ νομοθετῶν ἱστορηκέναι Πυθαγόραν τὴν ἑαυτῆ φιλοσοφίαν ἀπὸ Ιυδαίων εἰς Ἕλληνας ἀγαγεῖν. Which is agreeable to the Teſtimony of *Diog. Laertius in vit. Pythag.* νεὸς δὲ ὢν καὶ φιλομαθὴς, ἀποδήμησε τῆς παλαιότητος καὶ πάσας ἐμύηθη τὰς τε Ἑλληνικὰς καὶ βαρβαρικὰς τελετάς. *Strabo* informs us, Πυθαγόραν ἱστοροῦσι . . . . ἐκλιπεῖν τὴν πόλιν, καὶ ἀπελθεῖν εἰς Αἴγυπτον καὶ Βαβυλῶνα φιλομαθίας χάριν. *lib.* xiv. *p.* 439. In his Travels he would in courſe fall among the *Jews*. Which is alſo affirmed by one of his Diſciples (*See in* Selden *de Jure Nat. p.* 18.) Malchus item, qui ipſe eſt Porphyrius, eum, ait, non ſolùm Arabas & Ægyptios, ſed etiam Hebræos

&

of his Life witneſſes) many of the *Jewiſh* Opinions: And (31) *Plato* diſcovering by *him* where the Golden Seeds of Truth were to be found, enriched the Weſtern World with the Spoils of the Eaſt. (32) Some Traces of the ſame Opinion appeared in *Italy* about this time by means of *Tarquin* the firſt, who placed three Deities under the ſame common Roof to be worſhipped in the Temple; theſe were *Jove*, correſponding to the *Jehovah* of Sacred Revelation; the ſecond was the Off-ſpring of the firſt, but immediately born of the Father, and is the Divine *Wiſdom* of the *Romans*, the ſame as *Varro* tells us with the Ideas, or ſecond Hypoſtaſis

& Chaldæos diſcendi cauſâ adiiſſe. Atque ἐκ τῆς περὶ ταῦτα τὰ ἔθνη πλάνης ὁ Πυθαγόρας τὸ πλεῖστον τῆς σοφίας ἐπορίσαλο.

(31) Et expreſſim perſtrictum eſſe Platonem a Numenio egimus, ὡς ἐκ τῶν Μωσαϊκῶν βιβλίων τὰ περὶ Θεῦ καὶ Κόσμυ συνελήσαλα. *Ibid. p.* 23. Thus Pagan unprejudiced Writers not only witneſs, that *Pythagoras* and *Plato* travelled into *Egypt* for Inſtruction, but that they were beholden to the *Jews* for ſome of their Wiſdom. And a modern Author already referred to, who is unwilling to believe the laſt, yet ſeems obliged to admit it, *p.* 496. *Connex. of Nat.* &c. where ſpeaking of the Notion of the *Trinity*, he ſays, 'If *Plato* had any ſuch Sentiment, it muſt be confeſſed that he muſt have that ſome how or other from *Revelation*.'

(32) See *Voſſ. de Idolol. lib.* ii. *c.* 57. & *lib.* viii. *c.* 12. and two Teſtimonies of *Varro* there cited from *Macrobius* and St. *Auſtin*.

of *Plato*: The Third is the Divine Love or Goodneſs, the fruitful Author of Life. This was either firſt introduced into *Rome* by *Tarquin* about the times we were mentioning, or elſe he explained in this manner an obſcure Tradition which he found among them, conveyed thither by the *Tyrrhenians* (33); and which, either way, is allowed to be derived to them from *Samothracia*, where the ſame Divinities were worſhipped. For from *Samothrace* they were brought into *Phrygia* by means of *Dardanus*, about the Days of *Moſes*, or within eight hundred Years of *Noah*'s Flood. At *Samothrace* they were called *Cabiri*, which proves their Original from the Eaſt, that being an *Hebrew* Word, ſignifying *the Great ones*; and their Prieſts were called Κοιὴς, a Name which leads to the ſame Source, and from hence it is no Difficulty to find a Clue that will conduct our Enquiries home. *Herodotus* tells us that the (34) *Pe-*

(33) And *Pythagoras* is called a *Tyrrhenian* by *Ariſtoxenus* in *Laertius. Vit. Pyth.*

(34) Τὴν γὰρ Σαμοθρηίκην οἴκιον πρότερον Πελασγοὶ οὗτοι, τοί περ Αθηναίοισι σύνοικοι ἐγένοντο, καὶ παρὰ τούτων Σαμοθρῆικες τὰ ὄργια παραλαμβάνουσι. *Herod. Euterpe. p.* 69. *Steph. Edit.*

laſgi

Pelasgi inhabitated *Samothrace*, and introduced the Mysteries of the *Cabiri* there. The *Pelasgi* were not *Autochthones* in that Spot, but wandred thither, evidently betraying a foreign Extraction by the Uncouthness of their Speech and Language; what that was, *Herodotus*, who observes (35) the Strangeness of it, does not take upon him to say; but from the Words before taken Notice of, and from the very Name of their Founder, we may reasonably believe that they were *Hebrews*, descended from *Eber* by his immediate Son *Peleg*, and who, according to *Epiphanius* (36), diverted towards *Europe*, and to the Parts of *Scythia*, from whence the *Thracians* arose. And this is confirmed in that the *Lacedæmonians*, who were a Slip of the *Pelasgi*, entered into Alliance with the *Jews* a little after the Death of *Alexander* the Great, (37) because they found by their

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(35) Ἦσαν οἱ Πελασγοὶ βάρβαρον γλῶσσαν ἱέντες. And a few Lines above ἦν τινα δὴ γλῶσσαν ἵεσαν οἱ Πελασγοὶ, οὐκ ἔχω ἀτρεκέως εἰπεῖν. *Clio p.* 13.

(36) Φαλὲγ καὶ Ραγαῦ οἵτινες . . . τῷ τῆς Σκυθίας μέρει καὶ τοῖς αὐτῶν ἔθνεσι προσεκρίθησαν, ἀπὸ τῆς τῦ Θήρας ἡλικίας καὶ ἑπτέκεινα, ἐξ ἧπερ οἱ Θρᾷκες γεγόνασι· *Epiph. de Scythis.*

(37) Βασιλεῖ Σπαρτιατῶν Ὀνία ἱερεῖ μεγάλῳ χαιρεῖν. Εὑρέθη ἐν γραφῇ περὶ τε τῶν Σπαρτιατῶν καὶ Ιυδαίων, ὅτι εἰσὶν ἀδελφοὶ, καὶ ὅτι εἰσὶν ἐκ γένους Ἀβραάμ. 1 *Macab.* xii. 20. 21.

SERM. II. Records, that they were of the ſame Original, and deſcended from the ſame Family, which lead to *Abraham*.

Thus have we traced up this Opinion within a little more than an hundred Years of the Flood, and into the very Family of the *Jews*, to *Peleg* the Son of *Eber*. To theſe from the Beginning of Time was an eaſy Tradition, *Noah* might have informed them of what *Methuſaleh* had told him from *Adam*. But this perhaps, eaſy as it is, is too much to ſuppoſe: our evidence has carried us no higher than *Peleg*, and there, at preſent, we muſt reſt the Antiquity of this Opinion; and ſo high we are able to carry it from Pagan Teſtimonies, for about that Time we meet with theſe Deities, the *Cabiri*, in another Family in *Phœnicia* according to *Sanchoniatho* (38). So great an antiquity,

(38) See *Cumberland's Sanchon. c.* 3. *p.* 28. the Biſhop indeed places them in the ſame Family, that of *Shem*. Neither would I diſſemble, that the *Cabiri* are there repreſented as Men, under ſynonymous Names or Titles, *Cabiri*, or *Dioſcori*, or *Corybantes*, or *Samothraces*, and as the ſacred Scribes or Secretaries of *Thoyth* or *Hermes* who was the Inventor of the firſt Letters. From whence we learn however that they were Prieſts, for ſo their Names declare, and all Antiquity

quity, and ſo devout a Reception among the wiſeſt Heathens would incline us to ſuſpect SERM. II.

Antiquity admits. 1. *Dioſcori*, the Sons or Servants of God, agreeable to the Oriental Style, *Gen.* vi. 2. 2. *Corybantes*, Credo enim hoc nomen Corybantum, ut & rem ipſam nempe ſacerdotium hoc Cabiricum ab Oriente derivatum eſſe, nempe a verbo קרב quod in omnibus linguis orientalibus, mihi notis, ſignificat appropinquare, & ſæpe quidem ad Deum præſertim in Sacrificiis. *Cumb Orig. Gent. p.* 381. Hinc Pauſanias *Heliac.* 6. prope finem, Κυβάβαν ἐπίκλησις ὁ Σαΐζανος, ſcilicet quali in honore, & quam propinqui regibus erant Satrapæ, tali in honore, & tum propinqui Diis exiſtimabantur Corybantes, *Id. p.* 383. 3. *Samothraces*, they were ſo called from an Iſland of that Name, famous for the *Cabiric* Worſhip, after the *Thracians* had mix'd with them, which Iſland was before called *Samos*, ſignifying, as *Strabo* tells us, τὰ ὕψη or *mountainous*; which *Bochart* deduces from Sami *eminere*, but, I think, *Arabic* (unſupported by the elder oriental Languages,) is too modern a Dialect to account for a Name of ſo great Antiquity; I would therefore rather deduce it from שמש *ſervivit, miniſtravit*, whence the *Syriac* שמש *cultus Dei*, & *religio*, & משמש *initiatus Deo*. And if the very ancient *Greeks* σάμως ἰκάλων τὰ ὕψη, it might be becauſe religious Worſhip was wont to be in the *high Places*. As *Herodotus Clio. p.* 35. informs us of the old *Perſians*, that they uſed, ἐπὶ τὰ ὑψηλόταλα τῶν οὐρέων ἀναβαίνοντες, θυσίας ἔρδειν. Whence *Caucaſus* was called Θεῶν οἶκος. 4. *Cabiri*, this was likely a Name of like Import, and meant originally not *Divos Potes*, but *Satrapas* or *Magnates*: a Title not unuſual to be given to the higher Rank of Prieſts, as we find among the *Montaniſts*, who were ſtiled Μάγιστοι, under a Patriarch or *Triſmegiſt*; and ſo *Thoyth* or *Hermes* was called, whoſe Secretaries theſe *Cabiri* were. Ignorance and Superſtition might *at length* give to the Deities themſelves the Title of their Prieſts: and I ſee no Neceſſity of

Serm. II. ſuſpect that the Tradition derived from a true divine Original.

I ſhall now purſue the Stream of this Opinion, as it took its eaſy Courſe through *Paleſtine*, and examine it in its ſeveral Periods from the Creation of the World, as it was received in that Line who were appointed to keep the Oracles of God.

Their great Hiſtorian *Moſes*, divinely directed to recover the Minds of that People from Idolatry, and acquaint them with the true object of Worſhip, informs them that

of ſuppoſing that theſe Prieſts were at firſt idolatrous Worſhippers; they had lived with *Noah*, and were but in the third or fourth Deſcent from him. But they were probably the *Occaſion* of thoſe ſtrange Superſtitions which afterwards crept into the *Cabiric* Rites; for *Hermes* found out the Hieroglyphic Characters, into which the *Cabiri* tranſlated their religious Worſhip: from thence might eaſily proceed thoſe monſtrous Orgia which *Herodotus* relates, even though we were to ſuppoſe them at firſt innocent, and perhaps ſymbolical of the παλιγγενεσία which we find at the Bottom of all the Myſteries, *Jewiſh* as well as *Pagan*. And I obſerve that *Epiphanius* refers the Beginning of Idolatry to the Days of *Serug*, as Tradition had delivered to him, which was the eighth Deſcent from *Noah*, which he ſays was not by carved Images of Wood or Stone, but by *coloured Repreſentations*, μόνον δὲ διὰ χρωμάτων καὶ εἰκόνων ἡ τοῦ ἀνθρώπου διάνοια ἐφ' ἑαυτῇ ἠύρισκε τὴν κακίαν. *lib.* 1. *Hæreſ.* But in theſe dark Points on which the Scriptures throw no Light, I pretend not to preſcribe Opinions to others, or even to profeſs any myſelf.

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the World was made in the Beginning by God: and notwithſtanding their Prejudices in favour of *Polytheiſm* from their long Sojourn in *Ægypt*, he expreſſes this God by a Word of a Plural Termination, ſuggeſting more than one Perſon in the Idea: and as he proceeds in the Hiſtory of the Creation, this God ſpeaks agreeably to ſuch an Idea. *Let* US *make Man in* OUR *Image, and after* OUR *Likeneſs.* And before any Air or Exhalation was yet in Being, *The Spirit of God* MOVED (39) (as with deſign and for that purpoſe) towards the Production of the World: and afterwards *ſtrove with Man* to reſtrain them from their Iniquities. Here we find Plurality in the divine Nature in the Termination and Pronouns, and yet Unity of Action by the ſingular Verb. We ſee likewiſe the Spirit of God in a perſonal Act moving towards Creation; and influencing, though not irreſiſtably, the Hearts of Men: So that creating the World, and SERM. II.

(39) Vox מרחפת propriè incubitum Columbæ ſuper ovo ſignificat, ut explicat *Rabbi Solomo*, under which Shape the *Holy Ghoſt* ſignified his Preſence at the Baptiſm of *Chriſt*. See *Grot. Rel. Chriſt. p.* 40.

ſtriving

SERM. II. ſtriving with Man, are certainly Arguments of his Divinity and Perſonality: and being called by God MY *Spirit*, and *the Spirit* OF *God*, argues him to be in Perſon different from him whoſe Spirit he is; and as the Deity is expreſſed plurally, this Spirit is doubtleſs implied in the Idea: and as the Creating is expreſſed by a Verb ſingular, it would lead us to ſuppoſe that Creation was the joint Work of all the Perſons in the Deity. Theſe are, I think, the reaſonable Deductions from the *Language* of the Hiſtorian. But perhaps we miſtake the Language; let us ſtand corrected.

'Elohim, we are told, is not Plural, but 'is a Singular with a plural Termination 'only, for it is conſtructed with ſingular 'Pronouns, ſuch as I, Thou, Me, Him, &c. 'and (40) no Inſtance (ſay the *Socinians*) 'can be given in any Language of Three 'Perſons who ever ſpoke of themſelves, or 'were ſpoken to, by the ſingular Pronouns. 'Such ſpeaking is contrary to Cuſtom, 'Grammar, and Senſe, which are the Laws

(40) See *A brief Hiſtory of the Unitarians in four Letters. Lett.* 1. *p.* 7.

of

'of Speech: Therefore the Scriptures *al-*
'*ways* ſpeaking thus of God, either he is
'only One Perſon, or the Scriptures are one
'continued, ungrammatical Solœciſm and
'Impropriety.' I know not whether to admire moſt, the Learning, Truth, or Decency of this extraordinary Paſſage. For that Elohim is Plural, not only the Termination points out, but the Uſe of its Singular [a] Elah and Eloah; as alſo the Synonyma of God, [b] *thy Creators*, and [c] *thy Makers*. But ſay they, the Conſtruction of ſingular Pronouns with it plainly ſhew it to be Singular, and the Scriptures always ſpeaking thus of God, evince that he is but One Perſon. I anſwer, that the Scriptures do *not always* ſpeak thus: and the many Inſtances of plural Pronouns conſtructed with it do certainly as fully prove Elohim to be Plural, as the ſingular Pronouns that it ſpeaks but of one Perſon; To which we may add plural [d] Verbs, plural [e] Adjectives, plural [f] Participles. Then we are informed, that this is the royal Style and agreeable to Cuſtom; but to ſpeak of three Perſons by the ſingular Pronouns is contrary to Cuſtom, Grammar,

[a] Deut. xxxii. 15. 17.
[b] Eccleſ. xii. 1.
[c] Iſ. liv. 5.

[d] Gen. xx. 13. xxxv. 7.
[e] Deut. xxxii. 17. Jer. xxiii. 36.
[f] 1 Sam. xxviii. 13.

Serm. II.

and Senſe. As to Senſe, and Grammar (diſtinguiſhed from Cuſtom) it is, in my plain Apprehenſion, as contrary to them to ſpeak of one as if that one was many, as it would be to ſpeak of many as if thoſe Many were but One. And if Cuſtom, without any great Reaſon, has reconciled to us the Uſe of one Form, why may not the other paſs without ſo ſevere a Cenſure, where an extraordinary and unparallelled Inſtance demands it? Beſides, is it ſo very certain, as the *Socinians* ſay, that no Inſtance can be given in any Language of three Perſons who ever ſpoke of themſelves, or were ſpoken to, by the ſingular Pronouns? I think more Languages than one will afford us ſomething very like it. It is a moſt trite Idiom in *Greek* to ſpeak of many *Things* with a *Verb* ſingular, which is juſt the ſame Solœciſm; and though I do not at preſent recollect an Inſtance in *Hebrew* where *three* Perſons are ſpoken *to* with a Pronoun ſingular, yet I believe ſeveral may be pointed out, where *more* than three Perſons are ſpoken *of* in that Manner. I'll content myſelf with producing two; it is ſaid in the xixth of *Iſaiah*, v. 3. *And*

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the Spirit of Ægypt or the Ægyptians, for it is Plural, מצרים *ſhall fail in the midſt of* HIM, *and I will deſtroy* HIS *Counſel*; and that מצרים is Plural is evident from the Verb which follows, and THEY *ſhall ſeek to the Idols.* And in the liv*th Chapter* it is ſaid expreſsly of God, *Thy Makers are thy Huſbands* (both Plural) *HIS Name is the Lord of Hoſts.* But what ſay the Maſters of the Language, the learned *Jews* themſelves? Why they tell you (41), that *Moſes* himſelf verily believed that Grammar would give this Senſe which I contend for, and therefore when about to write down thoſe Words, *Let us make Man*, he expoſtulated with God, why wilt thou give Men Occaſion to err about thy moſt ſimple Unity? To which, they deliver, he received this extraordinary Anſwer; write as I bid thee, and if any Man love to err, let him err. And (42) the *Talmudiſts* own, that the LXXII Interpreters did purpoſely change the Notion of Plurality, implied in SERM. II.

(41) *Menaſſeh Ben Iſrael*, and *Joſeph Albo* relate it; ſee *Patrick in Gen.* i. 26. *p.* 27.

(42) In *Megilla c.* 1. *fol.* 11. See *Allix Judgment of the Jew.* Church, *p.* 114.

SERM. II. the *Hebrew* Elohim into a *Greek* Singular, leſt *Pt. Philadelpus* ſhould conclude that the *Jews*, as well as himſelf, had a Belief of *Polytheiſm*. Thus much for Grammar and Criticiſm, which are certainly on our Side, whatever the received Interpretation of the Paſſages may be; which I now proceed to examine from the Writers after *Moſes*.

The Pſalmiſt explains the *ſecond* Verſe in *Geneſis* in this Senſe, *O Lord, how manifold are thy Works, in Wiſdom haſt thou made them all: thou ſendeſt forth thy Spirit, they are created.* Agreeable to which he ſpeaks in the xxxiii *Pſalm*, *By the Word of the Lord were the Heavens made, and all the Hoſt of them by the Spirit of his Mouth.* And as the divine Work of Creation, ſo alſo the divine Attributes of Omnipreſence and Omniſcience are given to him by the ſame Royal Prophet in the cxxxix *Pſalm*: and he died in the Faith of the Perſonality and Divinity of the *Holy Ghoſt*, for his laſt Words were, [g] *The Spirit of the Lord ſpake by me*, and this Spirit he tells us in the next Verſe, was *the God of Iſrael.* I might produce a great Variety of Texts relating hereto, but the Queſtion will ſtill

[g] 2 Sam. xxiii. 2, 3.

ſtill be, what was the Meaning of them? For our Adverſaries deny, that the *Jews* had any Knowledge of that Senſe which we put upon them. I therefore ſtep down a little lower, and prove the Senſe from the received Opinions among the *Jews* after Prophecy was ſealed up among them, but before the Birth of our Saviour. SERM. II.

This is a Period of 400 Years and a little more; near the Middle of which the Book of *Judith* is ſuppoſed to have been written; the Author of which makes his Heroine cry out, —[h] *O Lord, —let all Creatures ſerve thee; for thou ſpakeſt, and they were made, thou didſt ſend forth thy Spirit, and it created them.* And 100 Years before we have a very full account of this Spirit (according to their Cabala) in the *Wiſdom of Solomon*; ſometimes called [i] *the Spirit of the Lord which filleth the World*; but more generally ſtiled Wiſdom, which he deſcribes not as a Quality, but as a Perſon; [k] *Give me Wiſdom which ſitteth by thy Throne.* Whoſe divine Origin is thus ſet forth; *For Wiſdom*—[l] *is the Breath of the Power of God, and a pure Influence flowing from the Glory of the Almighty.—the Bright-*

[h] Jud. xvi. 13, 14.

[i] c. i. 7.

[k] c. ix. 4.

[l] c. vii. 25, 26.

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neſs of the everlaſting Light, the unſpotted Mirror of the Power of God, and the Image of his Goodneſs. I know indeed this has been often underſtood of the *Logos*, and by *Grotius* (in favour of his new Friends) even of human Wiſdom. The latter Opinion I think needs no Confutation. As to the former, the diſtinctive Characters there given of Wiſdom (though agreeing to the Son, as he is the ſame in Nature, and like him perſonally derived from the Father, yet) do certainly rather point out the Holy Ghoſt. He is called [m] *Holy, Undefiled, into which no defiled Thing can fall,—ſubtile, lively, clear, quick, which cannot be letted, going through all Underſtanding, pure and moſt ſubtile Spirits.* —[n] *One only, manifold*; agreeable to St. *Paul's Diverſities of Gifts, but the ſame Spirit.*— [o] The immediate Author of Renovation and Prophecy; *Remaining in her ſelf, ſhe maketh all Things new; and in all Ages entering into holy Souls ſhe maketh them Friends of God and Prophets.*

[m] c. vii. 22,23. 25.

[n] c. vii. 22.

[o] c. vii. 27.

At the Cloſe of this Period, juſt at the Time of our Lord's Incarnation, the Tradition was far from being worn out: For thus

teaches *Philo*; 'There are (43) two Que-
'ſtions about the Divinity: whether there
'be any? and what its Eſſence is? The
'firſt is eaſy to diſcover, the latter impoſſi-
'ble; for (44) God has diſcovered his Na-
'ture to no one. (45) He is one only; yet
'this is not to be underſtood of Number.'
Which he leads to the Explication of, by repreſenting the Father attended with his two Powers which are called God and Lord: which are not Attributes but Perſons (46), for to theſe, he ſays, God ſpake when he ſaid, Let us make Man: and that with reſpect to theſe two Powers, he is called God of Gods: which two Powers, he ſays,

(43) Δύο δ' ἐν ταῖς περὶ Θεοῦ ζητήσεσι . . . . ἓν μὲν, εἰ ἔστι τὸ Θεῖον . . . . ἕτερον δὲ, τὸ τί ἐστὶ καὶ κατὰ τὴν οὐσίαν. τὸ μὲν οὖν πρότερον οὐ πολὺς πόνῳ ἰδεῖν, τὸ δὲ δεύτερον οὐ χαλεπὸν μόνον, ἀλλὰ καὶ ἴσως ἀδύνατον. Περὶ μοναρχ. *p.* 558. *Turneb. Edit.*

(44) Οὐδενὶ γὰρ ἔδειξεν αὐτοῦ τὴν Φύσιν, ἀλλ' ἀόρατον αὐτὴν παντὶ τῷ γένει παρεσκεύασεν. Αλληγ. *p.* 67. *Turn. Edit.*

(45) Μόνος δὲ καθ' αὐτὸν, εἷς ὢν ὁ Θεὸς, ἀδὲν δὲ ὅμοιον Θεῷ . . . . πᾶς γὰρ ἀριθμὸς νεώτερος κόσμου, ὡς καὶ χρόνος. ὁ δὲ Θεὸς, πρεσβύτερος κόσμου, καὶ δημιουργὸς. *Alleg.* 3. *p.* 841.

(46) Εἶπε γὰρ, φήσιν, [ὁ Μωϋσης] ὁ Θεὸς, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν, πλήθυς διὰ τοῦ ποιήσωμεν ἐμφαινομένη. διαλέγεσθαι οὖν ὁ τῶν ὅλων παντὶ τοῖς ἑαυτοῦ δυνάμεσιν. Περὶ φυγαδ. *p.* 312, 313. *Turneb. Edit.*

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are (47) Uncreated, (48) Eternal, (49) Infinite; and hence he accounts how God is Three, and yet he is but One. So explicit is the Teſtimony of *Philo*, that he is repreſented by ſome as having been beholden to *Plato* for his Notions, rather than to the *Jewiſh* Traditions: But, (50) ſuppoſing him to have taken any thing from *Plato*, he only reſtored to his own Country what he and *Pythagoras* had before plundered from it. However, there was no Neceſſity of borrowing theſe Doctrines from the Heathens, ſince

(47) Νομίζεις . . . τὰς ἀγεννήτους δυνάμεις ἐκείνας περιποιῆσαι δύνασθαι. Ὅτι ἀληθὲς τὸ Θεῖον. *p.* 205. *Turn. Edit.*

(48) Κύριος ὁ Θεὸς αἰώνιος. αἱ τοίνυν λεχθεῖσαι προσρήσεις τὰς περὶ τὸ ὂν ἐμφαίνουσι δυνάμεις. Περὶ φυλουργ. *Turn. Edit. p.* 153.

(49) Ἀπερίγραφοι γὰρ καὶ αἱ δυνάμεις αὐτοῦ. μεμίτρηκε δὲ τὰ ὅλα. Περὶ ωνιερ. Αβελ καὶ Καιν. *Tur. Ed. p.* 94.

(50) But this, I think, is not to be ſuppoſed; for though the Name of *Plato* was in high Eſteem, yet his Philoſophy was ſo out of Faſhion in *Philo*'s Time, that *Seneca* a Contemporary informs us, *Academici & Veteres & Minores Nullam Antiſtitem reliquerunt. Nat. Quæſt. l.* 7. *c.* 32. And the Caſe ſeems much the ſame at *Alexandria* as at *Rome*; for though *Philo* calls him λιγυρώταλον Πλάτωνα. *p.* 594. *Turn.* and elſewhere, *p.* 653. he is ὁ μέγας Πλάτων; yet where he quotes his Authority to prove the Incorruptibility of the World, he does it with a *They ſay*, it is *Plato*'s Opinion, and *Ariſtotle* ſo repreſents it. φάσιν, *p.* 645. and Ἀριστοτέλης ταῦτα μαρτυρεῖ περὶ Πλάτωνος. *p.* 646.

his

his own Treaſury of inſpired Authors would have ſupplied him. Eſpecially the Interpretations and Traditions frequent among his own People, which, though now loſt to us, were in great Abundance in his Days. Among which, we may preſume, were many Things explained, which related to the Doctrine of the *Holy Ghoſt*, as well as other Points. Nor is this merely Gueſs-work, for we find that it was delivered in ſome Book, even of ſacred Authority among them, that the *Holy Ghoſt* or Shecinah has an Influence on the Souls of Men, becauſe (51) he will dwell with the meek and humble, but fly from the proud and angry. The Subſtance of which St. *James* quotes as Scripture, [p] *God reſiſteth the proud, but giveth Grace unto the humble.* Whether this be taken from the ἀνάληψις of *Moſes*, or ſome other Scripture, is not material here to enquire; it proves that their Writings, which are now loſt, contained Things relating to this Doctrine. And indeed ſo ſtrongly was

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[p] Pc. iv. 6.

(51) השכינה שורה עם הענוים והשפלים ובורחת מגאים ומנעסנים.

See *J. Gregory* of Chriſt Church his Tracts. *p.* 139.

SERM. II. it inculcated there, that the Prejudices and even Averſion which the *Jews* had to the Chriſtians afterwards, (eſpecially for this very Doctrine of the Trinity, which they miſunderſtood as profeſſedly inſiſting upon Three ſeveral Gods,) could not efface the Impreſſions and Belief which the religious Writings of their Anceſtors had engraved upon them. They ſpeak of Elohim (52) as Plural, principally with regard to his (53) two Powers or Virtues Cochma and Bina, which they make the efficient Cauſe of all Things with God; they teach that the Cochma is the ſecond Number which proceeds from the Firſt, as from his Spring, and brings from it the Influx of all Bleſſings (54); and that the Third Sephira or the Bina proceeds from the Firſt by the Second (55). And theſe are called (56) the two Hands by which God made

(52) Bachajé in Paraſcha Bereſchit. fol. 2. col. 3. Allix 160.

(53) Bachajé in Pentateuch. fol. 4. col. 2 and 4. Rab. Joſeph de Karnitol in Saare Tſedec. fol. 7. col. 2. Allix 161.

(54) Rab. Menachem in Pentat. fol. 1. col. 1. Allix 162.

(55) Ibid. col. 3. Allix 166. 168.

(56) Bachajé in Gen. fol. 3. col. 2. Allix. 162. Agreeably hereto Irenæus, nec enim indigebat horum [Angelorum]

made the World. As if this was what *Iſaiah* meant when he introduces the Almighty ſaying, [q] *Mine Hand hath laid the Foundation of the Earth, and my right Hand hath ſpan'd the Heavens.* Theſe with the אין סוף En Soph are called the Three heavenly Fathers (57); and the celebrated Author of *Zohar* invites his Diſciples, Come and ſee the Myſtery of the Word (58) Elohim, there are three Degrees, and every Degree is diſtinct by himſelf, and notwithſtanding they are all one, and tied in one, and one is not ſeparated from the other. They are (59) elſewhere deſcribed as three Lights in God; the ancient or firſt Light, the pure Light, and the purified (or perhaps rather the purifying) Light. Which Three, ſay they, make but one God; and that there

[q] c. xlviii. 13.

gelorum] Deus, quaſi ipſe ſuas non haberet manus. Adeſt enim ei ſemper Verbum & Sapientia. Filius & Spiritus. lib. 4. c. 37.

(57) Zohar in Gen. fol. 54. col. 2. de literâ ו. Allix. 177.

(58) Zohar in Lev. col. 116.

(59) Saadiah Hagaon of the 10th Century, a bitter Enemy to the Chriſtians, and wrote againſt their Trinity. See alſo R. Shem Tov. in his Emunoth part 4. cap. 8. pag. 32. col. 2. Allix. 170. 180.

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is neither Plurality nor Polytheiſm in this. That the Bina or Intelligence, (which correſponds to the *Holy Ghoſt)* gave Men the Knowledge of what God was pleaſed to reveal to them (60); whom they alſo called the *Sanctifier*, the Father of Faith, and the *Spirit of Holineſs*. Theſe three Sephiroth they hold are eternal and eſſential in God; which we are not *therefore* to deny *only becauſe* we cannot eaſily conceive it; For the divine Nature is incomprehenſible, far exceeding the Limits of our narrow Underſtanding: Revelation may inform our Faith, but does not alter our Capacities, and enable us to judge of Things revealed which are ſupernatural. *This*[r], as they apply the Paſſage in *Job* (61), *is the Path which no Fowl knoweth, and which the Vulture's Eye hath not ſeen.* A Myſtery which the moſt ſoaring Imagination cannot reach, nor the moſt penetrating Judgment perfectly diſcern.

[r] xxviii. 7.

(60) Allix. p. 173. to whom I am beholden for *all* this Information, in his Judgment of the ancient Jewiſh Church againſt the Unitarians.

(61) R. Sabtay in Ritang. on Jetzia, p. 78, 79, 80. Allix. 175, 176.

If

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If ſuch were the Opinions of the wiſe Men and Philoſophers in almoſt every Age or Clime, ſurely they cannot be chargeable with that glaring Nonſenſe which our Adverſaries are perpetually objecting. Did Reaſon, did exalted Reaſon lead thoſe careful Enquirers into this Abſurdity? If ſo, how incompetent a Guide muſt it be to our Opponents, who rely wholly upon it, to enable them to diſtinguiſh betwixt Truth and Error! If they ſay ſuch myſterious Notions were never ſuggeſted by human Reaſon, from what Source then muſt they derive? If from divine Revelation, their Objections ought to be more decent. But without tracing the Tradition to its Origin, the greater the Myſtery was, the better Security we have, that the Authority muſt be good upon which Thoſe inquiſitive Men received it. So that our *Stranger* God has been received among almoſt all the Nations of the World, *from the riſing up of the Sun unto the going down thereof*, as long as that Sun has run his Courſe: and at the very opening of our Bibles, by the firſt Breath of Inſpiration, this *unſcriptural* God ſtands revealed.

But

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But then how are we to account for the Ignorance of thoſe Converts at *Epheſus*, who had never ſo much as heard whether there was any *Holy Ghoſt*? Suppoſing them *Jews*, as is moſt probable, how could they be ſuch *utter Strangers* to this nationl Doctrine? If any think it neceſſary to underſtand the Words ſtrictly according to the Letter (as St. *Paul* himſelf ſeems to have done at firſt, before they explained themſelves farther) ſuch Ignorance might be accounted for (conſidering them merely as *Jews*) as they were probably a few of the meaneſt, and moſt illiterate, from the Generality of which, this arcane Theology was induſtriouſly concealed, leſt they ſhould abuſe it to *Polytheiſm*; as may be ſeen in one of their Contemporaries, *Philo*, who after having deſcanted on God and his two Powers appearing to the ſeeing Soul ſometimes *as One*, and ſometimes *as Three*, warns his Readers, that this was a Myſtery (62) not to be communicated to every one, but only

(62) Γίγραπται γὰρ . . . ὅτι κεκρύφθαι δεῖ τὸ ἱερὸν περὶ τοῦ ἀγεννήτου, καὶ τῶν δυνάμεων αὐτοῦ μύστην λόγον. Πέρ. ων περ Αβελ. p. 94.

to

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to them who were capable to understand, and keep it to themselves. But from their next Answer it may seem that this was not their Meaning; for they admit that they had received *John*'s Baptism, who taught his Followers not only *to believe in him, who should come after, that is in Christ Jesus*, but also, that HE who should come, would *baptise them with the Holy Ghost and with Fire*[s]. Whence it would follow, that a Baptism with Water to Repentance for the Remission of Sins, was what they had received (63) and *all* they had received; but the Baptism of the *Holy Ghost* who should act, not as Water to wash away Defilements, but as Fire (64), to consume their natural Dross, to enlighten their Understandings, to mollify and bend their stubborn and perverted Wills, and to enable them to dispense Light and

[s] Matth. iii. 11.

(63) Ἁμαλὶα προσῆλθε τις [εἰς τὸ Ἰωάννου Βάπτισμα] ἐξομολογούμενος τὰς ἁμαρτίας, ὅσας δήποτ' ἦν, καὶ οἵας δήποτ' ἦν, καὶ ἐβαπτίζετο ἐν τῷ Ἰορδάνῃ ποταμῷ, καὶ εὐθὺς ἐλάμβανε τὴν ἄφεσιν τῶν ἁμαρτημάτων. *Basil.*

(64) Ne quisquam contendat, etiam in Baptismo Joannis dimissa esse peccata; sed aliquam ampliorem sanctificationem eis, quos Paulus denuo jussit baptizari, per Baptismum Christi esse collatam; non ago pugnaciter. *August. lib.* 5. *de Baptismo.*

Heat

SERM. II. Heat to thoſe about them. This was a Baptiſm of which they had only the Promiſe, and were ſo far from having *Themſelves* received this *Holy Ghoſt*, that they had not ſo much as heard whether it had been yet given to *any*. Nay it might be, notwithſtanding this Baptiſm, that they had not heard at all of the *Holy Ghoſt*; for *John* had been now dead ſome Years, and theſe *Epheſians* were new Converts; they might have been baptized by ſome of *John*'s Diſciples, who but partially or unſkilfully related his Doctrine: and St. *Paul*'s Anſwer will very well agree with this Interpretation (65); for when theſe *Epheſians* give him as a Reaſon, why they had never ſo much as heard whether there was any *Holy Ghoſt*, that they had received only *John*'s Baptiſm; he replies, they could not have received ſo much as *John*'s Baptiſm, only

(65) Illi, qui negaverunt, ſe ſcire Spiritum Sanctum, quamvis baptizatos ſe dicerent in Joannis Baptiſmo baptizati ſunt poſtea; quia Joannes in remiſſionem peccatorum in advenientis Jeſu, non in ſuo baptizavit nomine. Et ideo Spiritum neſciebant, quia nec Baptiſmum in Chriſti nomine, ſicut Joannes baptizare ſolebat, acceperat. *Ambroſ. lib.* 1. *de Spiritu Sancto c.* 3.

ſome defective Imitation of it; for indeed *John* taught otherwiſe. [t] *When they heard this, they were baptized in the Name of the Lord Jeſus.* Theſe laſt Words, it muſt be allowed, ſome Moderns refer to the Auditors of *John*, and not to thoſe of *Paul*; but, I think, the Criticiſm (66) on which they build is too infirm to ſupport their Comment; eſpecially, as it is in (67) Contradiction to the univerſal Senſe of all Chriſtian Antiquity. However let the Words refer to either, this is certain, that beſides receiving the Baptiſm of Water, receiving the *Holy Ghoſt* was alſo neceſſary, which St. *Paul* adminiſtred by Impoſition of Hands.

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[t] Acts xix. 5.

(66) They ſay, that μὲν and δὲ reſpect one another, and that Ἰωάννης μὲν and ἀκούσαντες δὲ belong to the ſame Narration, and are therefore both the Words of *Paul*; but though this be a common Idiom, yet it does by no Means hold univerſally. See John xi. 6. Acts iii. 22. and in the Beginning of *Demoſthenes* περὶ στεφάν: where μὲν is not anſwered with δὲ, beſides, had δὲ been correſponding, it ſhould have been, Ἰωάννης μὲν ἐβάπτιζε τῷ λαῷ λέγων . . . οἱ δὲ ἀκούσαντες.——

(67) Sententia illa, quæ μὲν & δὲ ad Pauli Sermonem refert; atque inde ſtatuit, ſemel duntaxat fuiſſe baptizatos; admodum eſt novella: quippe nata me nato. Primum enim auctorem habet nobiliſſimum, & raræ doctrinæ virum Philippum Marnixium S. Andelgondiæ Dominum: . . . ab eo ſe accepiſſe agnoſcit Reverendus & Clariſſimus Theodorus Beza. Illum ſecuti magno numero viri multi præclari. *Voſſius de Baptiſmo. Diſp.* 8. *p.* 123.

And

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[u] *And when Paul had laid his Hands upon them, the Holy Ghoſt came on them.* What we are to underſtand by *receiving* the *Holy Ghoſt*, I ſhall proceed to explain (God willing) the next Opportunity.

[u] Acts xix. 6.

In the mean Time, Let the *Holy Ghoſt*, in whom the Scriptures of the New Teſtament have taught us to believe, and who inſtructed the Fathers in ſpeaking to them by the Prophets, and whom all Nations by a heavenly derived Tradition acknowledged as *the Lord and Giver of Life, be with the Father and the Son together, worſhipped and glorified!*

SERMON III.

The Gifts and Graces of the HOLY GHOST.

Preached *Jan.* 1, 1740.

ACTS xix. —2.

—*Have ye received the* HOLY GHOST *ſince ye believed?*

HAving ſtated the Scripture Account of the Eſſence, Divinity, and diſtinct perſonality of the *Holy Ghoſt*, and obviated ome Objections againſt it, particularly re-oving the Charge of Novelty; I proceed, I propoſed,

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In the SECOND Place, to enquire what is eant by *receiving* the *Holy Ghoſt*, that we may

SER. III. may be able to answer the Question in the Text, and know whether we have received him or not.

If the *Holy Ghost* be God, as has been already proved, *behold the Heaven and Heaven of Heavens cannot contain him, how much less this House* [a], this Temple of the human Body? By receiving him then we do not limit and circumscribe his Presence; the Apostles had him bestowed upon them in order to teach all Nations in their several Dispersions, and when they separated from one another, they were not separated from Him, by whose continued Assistance they had Power to *be Witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost Part of the Earth* [b]. This boundless Sphere of his Activity, and Communion with Christians in every Place, is an Argument of his (1) Divinity against those who would degrade him into the rank of Creatures: And this Consideration of his

[a] 1 Kings viii. 27.

[b] Acts i. 8.

(1) Ipse Spiritus Sanctus si unus de Creaturis esset, sal circumscriptam haberet substantiam; sicut Universa q facta sunt: . . . Spiritus autem Sanctus cum in pluribus non habet substantiam circumscriptam. *Didym. de Spir Sancto.*

Immensi

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Immenſity would lead us to change the Queſtion, and inſtead of aſking, whether we have received, rather enquire how it is poſſible to exclude him? For there is no *going from the Preſence of this Spirit*[c]. As the Power of God is infinite, yet by *us* diſcerned only in ſome particular Inſtances, ſo the *Holy Ghoſt*, though he pervades all Things, yet yields ſome eſpecial Notices of himſelf, which are particular Evidences of his Preſence. Thus as we *ſee* God in the Works of Creation, ſo we *feel* the *Holy Ghoſt* in our Souls; not that either of them are Themſelves the Objects of our Senſes, but we diſcern them in their Works; *the Heavens declare the Glory of God*[d], and *Diverſities of* (2) *Gifts are a Manifeſtation of the Spirit*[e]. This Manifeſtation or Exhibition of him in any particular Place, is a Proof of his Preſence there, where, before ſuch Exhibition, we had no particular Proof; for which Reaſon he is ſometimes repreſented as if he then began to exiſt, as (3) *The Holy Ghoſt*

[c] Pſalm cxxxix. 7.

[d] Pſalm xix. 1.

[e] 1 Cor. xii. 4. 7.

(2) Ἄλλη ἡ δύναμις ἡ χορηγουμένη, καὶ ἄλλο τὸ πνεῦμα τὸ χορηγοῦν. *Chryſ. Hom.* 72. *Tom.* VI.

(3) Καλεῖται πνεῦμα ἡ τοῦ πνεύματος Χάρις, ἐκ οὐσίας τοῦ πνεύματος,

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Ghoſt was not yet[f]; but more generally as moving to the Place where he manifeſts himſelf; as when he is ſaid to be *ſent*[g], to be *ſhed*[h], or *poured forth*[i] (4); agreeably to which, we are ſaid to *be filled with*[k], and *to receive* him[l], when by ſuch Diverſities of Gifts we perceive his preſence in our Souls. Wherefore in order to know whether we have received the *Holy Ghoſt* or not, we muſt

[f] John vii. 39.
[g] 1 Pet. i. 12.
[h] Tit. iii. 5, 6.
[i] Acts ii. 17. —x. 45.
[k] Acts ii. 4. —vi. 3.
[l] Acts viii. 17.--x. 47.

Firſt, Diſcover thoſe Diverſities of Gifts which are the *Manifeſtations* of the Spirit. And

Secondly, Endeavour to diſtinguiſh them from miſtaken or counterfeit Proofs.

Firſt, We muſt diſcover thoſe Diverſities of Gifts which are the *Manifeſtation* of the Spirit.

In order to which we are to obſerve that this Manifeſtation is ſaid to be *given*[m]; it is therefore what we have no Claim to from

[m] 1 Cor. xii. 7.

πνεύματος, ἀλλ' ἡ ἐνέργεια τῶ πνεύματος. *Chryſ. Hom.* 121. *Tom.* V.

(4) Θεότης ἐκ ἐκχεῖται, ἀλλ' ἡ δωρεά. *Chryſ. Hom.* 72. *Tom.* VI.

Nature, no Demand from Merit, but proceeds from the mere Bounty of the Giver, Πρὸς τὸ συμφέρον[m] for the Benefit of Mankind, and is therefore called [n] Grace or Favour; and is given us (5) either for our own Profit and Advantage, immediately for the Salvation of ourselves; or for the Profit of others, as *Means* to bring them to Salvation. The First may be called *Saving*, the Second *Ministring* Grace.

[m] 1 Cor. xii. 7.
[n] Rom. xi. 6.—xii. 6. 2 Cor. viii. 7.

I. *Saving Grace* is various, suited to our various Wants and Corruptions. Our Understandings are dark, our Wills perverse, our Affections sensual; we want Assistance in every Faculty: And the *Holy Ghost* vouchsafes to dwell in our Hearts, that he may influence the whole Soul. The Manner of the Influence is imperceptible to our Senses, for God cannot be the Object of them, so that we neither *hear*, nor *see*, nor *feel* the Motion of it; but the Effects are notorious,

(5) Duplex est Operatio Spiritus Sancti, operatur enim in nobis aliud propter NOS, aliud propter PROXIMOS. *Bern.* In the Schools the first is called the Grace of Adoption, or Gratia Gratum faciens; the second the Grace of Ædification, or Gratia Gratis data, & χάρις διακονίας.

Serr. III. and manifeſt the Progreſs of the Spirit. Grace, like *Seed caſt into the Ground*[o], *ſprings and grows up we know not how*; but when we ſee, in one Caſe, *firſt the Blade, then the Ear, then the full Corn in the Ear*, theſe are ſufficient Proofs of its Vegetation, though we diſcern not the Manner and Motion of it: So in the other, the *Fruits*[p] are a like Manifeſtation of the Spirit; and though it be more poſſible to feel ourſelves grow in Stature, than in the Favour and Grace of God, yet may we have very ſatisfactory Evidence of our Encreaſe in both.

[o] Mark iv. 26, 27, 28.

[p] Gal. v. 22, 23.

The firſt Gifts I ſhall take Notice of, are the Degrees of *illuminating Grace*. Sometimes it is diſpenſed in an extraordinary Manner, and this great Light from Heaven, like that at the Converſion of St. *Paul*, *ſhines ſuddenly*[q] round about the Soul; but uſually it is more gradual, and it's firſt Operations are leſs diſcernable: It has ordinarily its duſky Twilight, its *Dawn*, and *Morning Star*[r] in our Hearts. It begins with diſpeling our Prejudices, ſoftning and abating the Rigor of them, both of thoſe conceived againſt the Truth, and thoſe in Favour of

[q] Acts ix. 3.

[r] 2 Pet. i. 19.

Error;

Error; it meets us in the Midſt of them, as it did *Saul*, yet breathing out Threatnings and Slaughter, with a gentle Expoſtulation, *Why perſecuteſt thou me?* So Saint (6) *Auguſtin* in relating his Converſion tells us as the firſt Thing obſervable in it, that he did not think the Chriſtian Religion ſo abſurd, nor the Principles of the *Manichees* ſo certain as he before believed; from this he proceeded to be doubtful which to embrace; SER. III.

(6) Which he does in the 5th and 6th Books of his Confeſſions; Longe eſt a peccatoribus ſalus, qualis ego tunc aderam, & tamen propinquabam ſenſim & neſcivi.—Ad eum [Ambroſium] autem ducebar abs te, neſciens, ut per eum ad te ſciens ducerer. . . . Verbis ejus ſuſpendebar intentus, Rerum autem incurioſus & contemptor aſtabam. . . . Sed veniebant in animum meum, ſimul cum verbis quæ diligebam, res etiam quas negligebam. . . . Et dum cor aperirem ad excipiendum *quam diſerte diceret*, pariter intrabat & quod *verè diceret*, GRADATIM quidem. Nam primo etiam ipſa defendi poſſe mihi jam cœperant videri, & Fidem Catholicam, pro quâ nihil poſſe dici adverſus Manichæos putaveram, jam non impudenter aſſeri exiſtimabam. . . . Ita Catholica non mihi victa videbatur, ut nondum etiam victrix appararet. . . . . [Matri] cum indicaſſem, non me quidem jam eſſe Manichæum, ſed neque Catholicum Chriſtianum; . . . exilivit lætitiâ . . . . Diligebat autem [Ambroſium] tanquam Angelum Dei, quod per illum cognoverat me interim ad illam ancipitem fluctuationem jam eſſe perductum, per quem tranſiturum me ab ægritudine ad Sanitatem interrente acriori periculo, quaſi per acceſſionem, quam Crisim medici vocant, certa præſumebat.

SER. III. and at length happily arrived at that fair unsullied Indifference of ceasing to be a *Manichee*, though yet no *Christian*. This Grace is kindly offered to all without their first seeking it, and if not stubbornly resisted, will recommend us to larger Vouchsafments. But if we *chuse Darkness rather than Light*, and wilfully extinguish these first Glimpses, we then resist, and sometimes quite quench the Spirit; so that (though always *present*) he never more *manifests* himself to us. Thus the *Jews* [t] resisted the *Holy Ghost* when they pursued their Prejudices, which he offered to remove by the preaching of St. *Stephen*; and [u] *Felix* experienced this Grace within himself, when he trembled at St. *Paul*'s Sermon; but instead of entertaining this new unbidden Guest, he discourteously put him off to a more convenient Season; and though such Seasons were often offered, for *he often communed with Paul*, yet he wilfully misapplied them, and would not suffer the first Sparks to kindle farther, but smothered them with Avarice, communing with the Apostle, not for Improvement in Grace, but *in hopes that Money should be*

[t] Acts vii. 51.

[u] Acts xxiv. 25, 26.

given

given him of Paul. Not ſo when *the Lord opened the Heart of Lydia*[w]; ſhe ſhut it not againſt him, but *attended to the Things which were ſpoken of Paul.* SER. III.

[w] Acts xvi. 14.

After that the Mind is emptied of it's Prepoſſeſſions, (7) it then becomes capable of being filled with the Spirit of Knowledge, by the Impreſſion or Communication of Truth with which worldly Wiſdom could not have furniſhed it. I mean not here the firſt Diſcovery of new Truths to the Mind by immediate Revelation; for this, though eminently the Work of the Spirit of Truth, belongs not to this Claſs but to the next, that of Graces given to profit others with. But I mean that Aſſent, with which the Mind embraces divine Truths by whatever Means preſented to it, which is called Faith. And this is mentioned in Scripture as a Fruit

(7) Ἀμήχανόν ἐστι, χωρητικὰς ἡμᾶς γενέσθαι τῆς θείας χάριτος, μὴ τὰ ἀπὸ κακίας πάθη προκαθασχόντα τὰς ψυχὰς ἡμῶν ἐξελάσαντας. Εἶδον ἰατροὺς ἐγὼ, μὴ πρότερον διδόντας τὰ σωτήρια φάρμακα, πρὶν ἐμέτοις ἀποκενῶσαι τὴν νοσοποιὸν ὕλην, ἣν ἐκ πονηρᾶς διαίτης ἑαυτοῖς οἱ ἀκόλαστοι ἐναπέθεντο. ἀλλὰ κἂν ἀγγεῖον προκαθειλημμένον ὑπό τινος δυσώδους ὑγροῦ, μὴ ἐκπλυθῇ, ἢ μὴ δέξηται τῷ μύρῳ τὴν ἐπιῤῥοήν. δεῖ τοί νυν ἐκχυθῆναι τὰ προϋπαρχόντα, ἵνα δυνηθῇ χωρηθῆναι τὰ ἐπαγόμενα. *Baſil. Hom. in Pſ.* lxi.

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or Effect of the Spirit [x]; and therefore, where-ever it is found, is a Proof of the Believers having the Spirit, for *none can say Jesus is the Lord, but by the Holy Ghost* [y], who is sometimes characterized by this Title, [z] *the Spirit of Faith.* But all Faith is not a Manifestation of the Spirit, because all Faith is not his Work.

[x] Gal. v. 22. 1 Cor. xii. 9.

[y] 1 Cor. xii. 3.

[z] 2 Cor. iv. 13.

There is a Faith in Christ, which teaches us to believe that once there lived such a good Man on Earth, whom God commissioned to preach an excellent Scheme of Morality, which it would be of great Advantage to Mankind to follow; for in so doing, they would recommend themselves to the Favour and Acceptance of God. But such a Faith is not given by the *Holy Ghost*; *for he in whom God dwelleth, confesseth that Jesus is the Son of God, and the* SAVIOUR *of the World* [a]: but this Faith confesseth not so much, and *Hereby we are taught to know the Spirit of Truth, and the Spirit of Error* [b].

[a] 1 John iv. 13, 14, 15.

[b] 1 John iv. 6.

Another Faith in Christ there is, which leads us to acknowledge him for our SAVIOUR, and that his Merits, and not our own good Works shall acquit us. But with such

such an Acknowledgment our Love of, and Engagements to the World are quite consistent; wherefore this Faith is no Proof of the Spirit, for *the Faith which is of God, overcometh the World*[c]. SER. III.

[c] 1 John v. 4, 5.

A third Faith there is in Christ through which we believe that his Merits render our Obedience to God acceptable. This indeed may be a true Faith, and yet no Work of the Spirit in our Hearts, but entirely an Effect of human Means, our natural Faculties assisted with Languages, Antiquity, MSS. Criticism and the like, without any divine Aid, except the bare Letter of the Revelation: and as this Faith may rise out of human Abilities, so may it be attended with *Pride* in our supposed Accomplishments, *Envy* of others superior Skill, and bitter *Strife* against those who mistake or oppose such Truths; and is therefore no Manifestation of that Spirit which *resisteth the Proud*, and dispenses its *Graces* only *to the Humble*[d]: *This Wisdom descendeth not from above*[e]. But the true saving Faith, at the same Time that it informs the Understanding, it influences the Will and Affections; it

[d] James iv. 6.
[e] James iii. 15.

SER. III. it enlightens the Eyes of the HEART (8), says the Apostle; it is there, in the HEART, that the Christian Man believeth, and *if thou shalt believe with thine* HEART, *thou shalt be saved*[f]; while Infidelity proceeds from an Averseness of our Affections, from *an evil* HEART *of Unbelief*[g]. We must not only assent to, but be sensible of the Corruption of human Nature; not only believe, but dread the Punishment of Sin; not only acknowledge that the Merits of Christ can save us, but ardently wish and endeavour the Application of them. By this we apprehend spiritual Truths, which the natural Man cannot receive; we expect and covet spiritual Joys, of which the Heart of mere Man has no Relish.

[f] Rom. x. 9.

[g] Heb. iii. 12.

This Illumination is progressive, [h] *shining more and more*, and is not instantaneously darted into the Soul; it is proportioned to our Necessities, and not our Curiosity, and in this Life at best is very imperfect in us

[h] Prov. iv. 18.

(8) Πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς Διανοίας. *Eph.* i. 18. So read our printed Copies; but my MS reads as if it had been τῆς καρδίας, nor did either of the *Alexandrian* Copies with which it was collated read otherwise; and almost all the MSS and old Commentators have καρδίας.

who

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who ſee not the Things themſelves, but their Symbols and Hieroglyphics, which kind of Perception is neceſſarily attended with ſome Ambiguity, and Poſſibility of Error: Wherefore Pretences to Infallibility are raſh and groundleſs; for St. *Paul* himſelf aſſures us, that *we now ſee as by* Reflexion *in a Glaſs, darkly*[1], or by Symbols, (ἐν αἰνίγματι), and *know only in part*. And as it has it's ſeveral Degrees, ſo alſo has it ſeveral Names from it's ſeveral Effects; as it inlightens our Underſtanding it is called *Illumination*; as it enables us to give Credit to precious Promiſes yet only hoped for, and aſſent to Truths not ſeen but revealed, it is the Gift of *Faith*; as it inclines us to wiſh and labour after the Means of our Salvation, it is called the Divine *Traction*, or *Drawing of the Father*.

[1] 1 Cor. xiii. 12.

Theſe generally precede thoſe other Graces which I am now going to mention, yet do not vaniſh when they appear, but mingle with, and gain Strength and Improvement from them. For when we are ſo far illuminated as to diſcern our Miſery in good Earneſt, and ardently catch at, as well as ſincerely acknow-

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acknowledge the Means of our Recovery, Christ applies his Merits, and our past Sins are pardoned. The next Work of the Spirit in our Hearts is to give us a Testimony of this Reconciliation, and being taken into the Favour and Family of God; giving us Confidence to rely on God as our Father, wherefore he is called *the Spirit of Adoption* [k], giving us Power and Boldness to cry, *Abba, Father*, and *testifying to our own Spirits that we are the Children of God.* And this Testimony with our Spirits is the Sanctification of them, the subjecting our Wills and Affections to his Influences, acting upon us by the Mediation of our own Thoughts, yet discoverable to be from him, by their Opposition to our natural Corruption. 'Tis by the sanctifying Grace of this Spirit dwelling in us, that we are enabled to mortify the Deeds of the Body [l]; they that do so, are led by him; and as many as are so led, have thereby a Testimony that they are the Sons of God. Our Wills and Affections had contracted by their Corruption an Enmity against God, and a Love of the World and Vanity: The *Holy Ghost* unbends this Perverseness,

[k] Rom. viii. 15, 16.

[l] Rom. viii. 13, 14.

and

and directs them towards Heaven. The Defilements of Impurity, the Sordidneſs of Iniquity he purges off, enabling us *to poſſeſs our Veſſels in Sanctification, and not in the Luſts of Concupiſcence*[m]; *and taught of God to love one another*[n], we learn *to be quiet, to work with our own Hands* for our Support, *to walk honeſtly*, and lack nothing that belongs to another Man. He not only deadens our Love of the World; but quickens and points our Longings towards God; he is the great Object of our Hearts; we *fear* him rather than Man; we *love* him above all things, there is nothing upon Earth that we *deſire* in Compariſon of him. Our Souls pant after him as our greateſt Good, and our Hunger and Thirſt is to pleaſe him and obtain his Favour. This is our Sanctification, and the Work of the Spirit of Holineſs in our Hearts: and ſuch Diſpoſitions are a Teſtimony that That Spirit dwelleth in us, and that we are the Sons of God.

[m] 1 Theſſ. iv. 3, 4, 5.
[n] 1 Theſſ. iv. 9. *&c.*

This wonderful Change in all our Faculties, as it were annihilating our former ſelves, and making other Creatures of us than we were before, is alſo, at it's Commencement, called

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called *Regeneration*. Not that this Change is at once, or at all *perfected* in this World, so as that none of the Dregs of our old Nature and original Corruption remain; our Christian Course is only a [o] *Going on* to Perfection, and not the Arrival at it; it is the abounding [p] *more and more*, and not a full Attainment. The Guilt of original Corruption may be blotted out, and the Punishment remitted, but the Stain continues, and sullies our best Performances. The Blood of Christ once shed, did not wash it out, but the Graces of the Holy Spirit repeated and continued, *gradually* diminish it. So that Regeneration, if it be applied to the whole and entire Change of a Man, is a progressive State (9), the Perfection of which is in another World, the Commencement and Degrees in this. The *Commencement* of it, when instead of Children of Wrath, we are receiv'd into God's Favour, and have the Spirit given us as a Principle of new Life gradually to unfold itself hereafter, as we shall nourish and

[o] Heb. vi. 1.

[p] 1 Thess. iv. 1.

(9) Incipit quidem nunc regeneratio quoad animam: Sed tunc [Scil. in Resurrectione] quoad Corpus perficietur. *Pet. Martyr in 4 Reg.* iv.

compl

omply with it, is usually called more *par-icularly* our *Regeneration*, as it is our being born of the Spirit, and is the first Beginning of a new and spiritual Life. The *Degrees* of it, our Growth in Grace, and Progress towards a perfect Change of Nature, as it is the daily Alteration and Improvement of our Minds, is generally distinguished by the Name of *Renovation*, inducing by Degrees a new Form into the Mind, and *renewing the inward Man Day by Day* [q]. Sometimes indeed Renovation is used for the New Birth, as *Heb.* vi. 6. *It is impossible to renew them again to Repentance*, or there is no second Baptism for them, because the first Degree of our Renovation begins at, and with our Regeneration: and therefore Baptism is (10) equally assigned as the Cause of each; *the washing of Regeneration and renewing of the Holy Ghost* [r]. But both in the Scriptures (except one Text, *Matth.* xix. 28. may bear a doubt) and in the Writings of the Fathers, as far as I have been able to observe, Regeneration means our being born again into God's

[q] 2 Cor. iv. 16.

[r] Tit. iii. 5.

(10) Accordingly *Greg. Nyssen.* calls it ἀναπλασμὸν καὶ ἀναποιήσεως αἰτίαν. *Orat. de Baptist.*

Family,

Ser. III. Family, and receiving in the Graces of the *Holy Ghoſt*, a Principle of new Life, which is at Baptiſm (11); and Renovation is the gradual new Formation of the Mind wrought

(11) Wherefore *Juſtin Martyr* Apol. 1. Edit Thirlb. *p.* 83, deſcribing the Baptiſm of Converts ſays, Ἐπειδὰ ἄγονται ὑφ' ἡμῶν ἔνθα ὕδατος ἐστὶ, καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀνεγεννήθημεν, ἀναγεννῶνται. And *Chryſoſtom* gives this Reaſon, Ὥσπερ γὰρ ὁ ἀναστάμενος μετὰ τὸν θάνατον αὖθις γενέσθαι δοκεῖ τοῦτος ὁ ἐν τῷ Βαπτίσματι ἀναγεννώμενος, ὥσπερ ἀναπνεῦσι πρότερον τῷ ὕδατι ὕστερον ἐκεῖθεν τῇ δυνάμει τοῦ πνεύματος ἀναστάμενος, ἀναγεννᾶσθαι λέγεται. *Cat.* in *Joh.* iii. Which therefore holds as well with regard to Infants as Adults, as we learn from *Irenæus, lib.* ii. *c.* 39. Omnes enim venit [Chriſtus] per ſe metipſum ſalvare: omnes, inquam, qui per eum *renaſcuntur* in Deum; Infantes, & Parvulos &c. This was the Senſe and Language of the univerſal Church, as well Eaſtern as Weſtern: We find it in the *Syrian* Writers in very different kinds of Stile, both in the Hiſtorical and Liturgical; *Dionyſius* I, Author of the *Chronicon ab Orbe condito ad an. Gr.* 1086, relates, that three of the *Perſian Magi* were converted and baptized, and that perſiſting in the Chriſtian Faith, Beati decimo à ſpirituali eorundem *Regeneratione* die percussi rem gladii mortem ad Deum martyrio coronati migrarunt. *Aſſeman. Biblioth. Orient. Vol.* I. *c.* 29. *p.* 341. And at the Celebration of their Baptiſm, as appears from *Severus Alexandr. de Ritibus Baptiſmi*, they bleſs the Water in this Form, Mitte Domine, aquas iſtas, per deprecationem parvitatis meæ, virtutem ſancti Spiritus tui efficacem in eis colloca, ita ut ſint *Spiritalis uterus nativitatis* filiorum corruptionis expertus *p.* 23. And invoke the Trinity to new-form the baptiſed, Trinitas, Effinge Chriſtum tuum in his qui parati ſunt ut *generentur denuò* per Irrigationem meam. *p.* 39. And again *p.* 42. O Trinitas, da ipſis .... ut digni efficiantur lotacro illâ quæ eſt *Regeneratio.*

by the continued Preſence and Operation of the *Holy Ghoſt*, and not an inſtantaneous Creation. And I think all *ſaving Grace* attainable in this Life, is comprehended under theſe two general Heads, *Illumination*, or believing with the Heart, and *Sanctification* of the Spirit to Obedience: And ſo St. *Paul* ſums it up, aſcribing the Salvation of the *Theſſalonians* to *Sanctification of the Spirit*, and *Belief of the Truth* [f]. Particular Applications of one or other of theſe Graces have particular Names aſſigned; as it excites us, contrary to the natural Man, to pray for ſpiritual rather than temporal Bleſſings, and that too with a Warmth and Fervor of Devotion, which reaching after things not ſeen nor diſtinctly apprehended, flames out beyond the Bounds of Language in Aſpirations that cannot be expreſſed [t], it is called the *Spirit of Prayer and Supplication*: As he ſpurs us on when we are ſluggiſh in our Courſe, and are apt to loiter among the Amuſements of the World, and draw back in Caſes of Difficulty and Diſtreſs [u], his Work in our Hearts is called *quickening* and *exciting Grace*: As he enables us to bear Afflictions,

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[f] 2 Theſſ. ii. 13.

[t] Rom viii. 26.

[u] 2 Cor. iv. 7, 8, 9.

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and not bear them only, but [w] choose them; nay not choose them only, but enjoy them [x]. This is owing to his *supporting Grace*, by which *he fills us with all Joy and Peace in believing, makes us abound in Hope through his Power* [y], *and to walk in his Comfort* [z].

[w] 2 Cor. xii. 10.
[x] Rom. v. 3.
[y] Rom. xv. 13.
[z] Act. ix. 31.

But it is the *poor* Man's Privilege to *count* his Treasure; the *Holy Ghost* is shed *abundantly* upon Us, and it is impossible to number the Drops of this plentiful Effusion, or distinguish them severally which imperceptibly run into one another. Our Occasions and Necessities may call the Application of it differently, as Shores give Names to the Seas that wash them, which yet are indistinguishable Parts of the same Ocean. But we cannot say here begins, or here ends such and such a Grace. They are to mend and alter our Nature, and therefore mingle with it. We cannot *see* the Insinuation, but may discern the Change when wrought; the Stream may discover a new Tincture, and a sweeter Taste: That new Tincture and sweeter Taste are Manifestations of an Infusion, but neither Eye, or Palate, or any of our Senses can unbind the Texture, and say This is Nature,

and

and This is Grace. This new Formation is wrought by as ſecret and undiſcernable an Operation as the *Growth of the Bones in the Womb of her that is with Child*[a]; ſuch is the Way of the Spirit, which is not to be traced, the working of God is not to be perceived. The Divine Author and his Operation are hidden from us, but his Work is manifeſt. And though we cannot ſee God at any time, or feel the Motion of the Spirit in our Hearts, yet is there certain Evidence whether we have received him or not. St. *John* gives us an infallible Rule, *We know that God* (by his Spirit) *dwelleth in us, if we keep his Commandments*[b].

[a] Eccleſ. xi. 5.

[b] 1 Joh. iii. 24.

II. But beſides the Grace given us by the *Holy Ghoſt*, for our own perſonal Advantage, the Salvation of our Souls, called therefore *ſaving Grace*; he vouchſafes Grace of another kind to ſome few for the Advantage of many others, which may be called *miniſtring Grace*, as a Means of leading others to Salvation. For this Purpoſe, they have the Favour of being made the Inſtruments of conveying *illuminating* and *ſanctifying* Grace to others. This Favour then or Grace muſt conſiſt in a *Deſignation* and *Appointment* to

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convey it, and in an *Ability* to execute such Commission. Of the *former* speaks St. *Paul*, in his Epistle to the *Ephesians*, *Unto me who am less than the least of all Saints is this GRACE given, that I should preach among the Gentiles the unsearchable Riches of Christ*[c]. And he exhorts *Timothy*, *Stir up the Gift of God which is in thee by the putting on of my Hands*[d]. Wherefore by a common Metonymy, which calls the Gift by the Name of the Giver, the *Holy Ghost* is said to be given or received, when this Grace is given or received at Ordination. And of both these, *viz.* Appointment and Ability, St. *Paul* speaks, in the xvth Chap. 1 *Cor.* [e] *By the GRACE of God I am what I am*, that is, an Apostle; *and his GRACE which was bestowed upon me was not in vain*, this was the Grace of Ability; for, as he proceeds, *I laboured more abundantly than they all, yet not I, but the GRACE of God that was in me.*

[c] C. iii. 7, 8.

[d] 2 Tim. i. 6.

V. 10.

When it pleased God to give an extraordinary Commission, he also gave *sufficient*, and that often required extraordinary Abilities for the Discharge of it. Thus when the World was to be enlightened by any new

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Diſcoveries, the Grace of Faith in them was conveyed by hearing Thoſe who were ſent to inſtruct them; and to theſe Inſtructors the Truths were extraordinarily revealed by Inſpiration, in Dreams, or Viſions: As we ſee in the Days preceding the Moſaic Diſpenſation. And when *Moſes* was appointed to be a Means of conveying Grace to the People of *Iſrael*, he was extraordinarily enabled for the Office by large Effuſions of God's Spirit upon him; but when his Will was known to be revealed and committed to Writing, the illuminating the *Jews* by the Publication of it afterwards, and ſanctifying them by typical Sacrifices, was entruſted to the Tribe of *Levi* by an ordinary Commiſſion, and the Diſcharge of it required not more than ordinary Abilities. To this the Sons of *Levi* ſucceeded by a general Covenant and Appointment, not by an immediate Commiſſion to every Individual. They were to inſtruct the People, and turn them from their Iniquities; *their Lips were to keep Knowledge* [f], not because inſpired with greater Abilities than their brethren, but as the *appointed Publiſhers* of the Law before revealed, *and the People were*

[f] Malach ii. 6, 7.

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to ſeek it at their Mouths. They were called *Holy*, not from any Sanctity infuſed, but as ſet apart *to miniſter the daily Sacrifice*, and *to bleſs in the Name of the Lord*[g], and were therefore the *Meſſengers of the Lord of Hoſts*[h].

[g] Deut. x. 8.
[h] Malach. ii. 7.

But an ordinary Commiſſion which required no more than ordinary Abilities to ſupport it, lay open to promiſcuous Claim and Pretence: Men otherwiſe diſtinguiſhed by their Power, or ſuperior Endowments of Nature, if they were *Princes of the Aſſembly, famous in the Congregation, and Men of Renown*[i], would be prone to be buoyed up with a Self-ſufficiency; and think (if inferior *Levites*) that they were at leaſt equal to the Sons of *Aaron*, who, in pretending to limit their Miniſtry, *took too much upon them*[k]; or (if of the other Tribes) that the Privilege of ſerving at the Altar did equally belong to them, *ſeeing all the Congregation are holy, every one of them, and the Lord is among them*[l]. But though the Rivers of *Damaſcus be better than all the Waters of Iſrael*[m], yet *Jordan* only had Virtue to cleanſe the Leper: And God has been pleaſed, by a ſignal and miraculous Puniſhment of ſuch vain and raſh

[i] Numb. xvii. 2.
[k] V. 3.
[l] Ibid.
[m] 2 Kings v. 12, 14.

Pretenders

Pretenders, to vindicate that Commiſſion, which it was not neceſſary *always* to ſupport by miraculous Gifts and Endowments. However, when extraordinary Occaſions required, he was not wanting to his Church, raiſing up Prophets with particular Commiſſions, and enlightened with particular Revelations. SER. III.

At length, when the Scope and Period of all their Prophecies were come, he, who was ſingularly and eminently *that Prophet that ſhould come into the World*[n], to give the laſt Inſtructions to Mankind, when farther Viſion and Prophecy was to ceaſe, received his *extraordinary Power* to reveal the whole Counſel of God, at his miraculous Conception by the *Holy Ghoſt* in the Virgin's Womb; and though ſo ſupernaturally aſſiſted, enter'd not upon the Diſcharge of his Office till particularly *appointed* to it by the viſible Deſcent of the *Holy Ghoſt* at his Baptiſm, and eſpecial Deſignation by the Voice from Heaven. He, *having all Power both in Heaven* (to beſtow ſpiritual Gifts from thence) *and on Earth*[o], (to diſpenſe them to whom he pleaſed there) gave Commiſſion to eleven particularly out of his Diſciples, who ſhould go

[n] John vi. 14.

[o] Math. xxviii. 18.

Ser. III. and teach all Nations, be the Means of conveying Faith amongſt them in *illuminating Grace*; and both regenerate and renovate them with *ſanctifying Grace, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, and teaching them to obſerve whatever he commanded* [p].

[p] Matth. xxviii. 19, 20.

This was their *Commiſſion*, which preceded their *Abilities* to diſcharge it: For alas! what were they? 1. Mere Men; how then was it poſſible for them *to declare all the Counſel of God* [q]? But for this Purpoſe they were promiſed *the Spirit of Truth, who ſhould lead them into all Truth* [r]. 2. They were Men of ordinary Capacities, underſtanding but little of what their Saviour ſaid to them, and therefore ill qualified to repeat after him; but to remedy this, the ſame Spirit *was to bring to their Remembrance whatever he had told them* [s]. 3. They were Men of low Attainments, knew little more than their Mother Tongue; how ſhould theſe teach all Nations? To enable them for this Part of their Office, the ſame Spirit *gave them Utterance to ſpeak with other Tongues* [t]. 4. They were Men of the loweſt Condition, and little con-

[q] Act. xx. 27.

[r] Joh. xvi. 13.

[s] Joh. xiv. 26.

[t] Act. ii. 4.

converſant with the World; how ſhould they addreſs Kings, diſpute with Philoſophers, plead the Cauſe of Chriſt, and ſupport it againſt the Frowns and Subtlety of it's Enemies? For this End they had *a Mouth and Wiſdom given them, which all their Adverſaries ſhould not be able to gainſay or reſiſt*[u]; for *not they, but the Spirit of their Father which was in them ſpake*[w]. 5. But however well they might acquit themſelves in Argument, how was it poſſible for a few Fiſhermen to convince the World that they were commiſſioned by God to baniſh the heathen Idols from all their Temples, and alter the preſent Syſtems of Religion all over the Earth? Therefore, as Seals to their Commiſſion, when they went forth and preached, *The Lord confirmed their Words with Signs following*[x], *the working of Miracles being given them by the ſame Spirit*[y]. 6. Still were they Men of timorous Diſpoſitions, of abject rather than audacious Spirits; they were terrified to Death at the High Prieſt's Officers, the ſturdieſt of them all was confounded at the Queſtion of a young Girl, and denied his Maſter with Oaths, and all the reſt forſook him;

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[u] Luk. xxi. 15.

[w] Matth. x. 20.

[x] Mark xvi. 20.

[y] 1 Cor. xii. 10, 11.

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him; how could such discharge this hazardous Employment, how encounter the Fatigues and a thousand Discouragements that must naturally attend them in their Travels to every Nation, with the additional Distresses and Persecutions easily to be foreseen, from the Prejudices of their own People, and the Rage of Mankind in general, disturbed in their Vices? They were therefore supernaturally endued with *a Spirit of Power, of Love, and of a sound Mind*[z], that they might *not be ashamed to bear Testimony of the Lord*[a], which they did after they had received the *Holy Ghost, rejoicing that they were counted worthy to suffer Shame for his Name*[b], *and endured the Afflictions of the Gospel according as they were enabled by* (12) *the Holy Ghost*[c]. Lastly, they were not only infirm Men, but had been wicked Men, as they abundantly testify of themselves; and even but just before, one of their College had[d] betrayed his Master for Gold, and hanged himself; the others were selfish enough to prefer their own[e] Safety to his Honour; and

[z] 2 Tim. i. 7.

[a] 2 Tim. i. 8.

[b] Act. v. 41.

[c] 2 Tim. i. 8.

[d] Matth. xxvii. 3, 5.

[e] Matth. xxvi. 56.

(12) Καὶὰ δύναμιν Θεῦ· The *Holy Ghost* is δύναμις ὑψίσου, & δύναμις ἐξ ὕψους. Luk. i. 25. xxiv. 49.

all

all ſeemed very little ſpiritualized before the *Holy Ghoſt* came upon them, hankering after a reſtoring the Kingdom again to *Iſrael*[f]. How ſhould theſe Men convey to others that Faith and thoſe Graces which themſelves ſeemed to want? But our Saviour, when he appointed the Miniſtry of Grace, promiſed to make it effectual, that he would concur with, and *aſſiſt it to the End of the World*[g]. When they baptized with Water, he would baptize with the *Holy Ghoſt*; when they diſpenſed Bread and Wine, he would give his Body and Blood; when *Paul planted* and when *Apollos watered*, he would give the Increaſe. The Truth of which Promiſe appear'd in the miraculous Converſion of the Gentile World by the Miniſtry of the Apoſtles.

[f] Act. i. 6.

[g] Matth. xxviii. 20.

But where are theſe Signs confirming the *Miſſion now?* Where theſe Revelations, Viſions, Inſpirations, Gifts of Tongues to qualify the Miniſters of Grace for the *Diſcharge* of it? How differ their preſent *Commiſſion*, and the Vouchſafement of *Abilities* from thoſe given to the Apoſtles? Our Saviour gave forth but *one* Commiſſion; and to whom he gave it, to them he alſo gave the

Sect. III. Promiſe of Aſſiſtance in ſuitable Abilities: This was not to the *Apoſtles only*, but to the *Apoſtles and their Succeſſors*, becauſe the Promiſe was made to reach to them, *even to the End of the World*; and if the *Promiſe*, ſo likewiſe the *Commiſſion*. As therefore Chriſt choſe *ſome* whom he appointed to this Work, and left it not the common Privilege and Claim of *All*, ſo they alſo had Power to commiſſion whom they thought proper, and not give the ſame Authority to all; they accordingly *choſe ſome Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Teachers and Paſtors; for the Work of the Miniſtry, for the Edifying of the Church of God* [h]. The Commiſſion which they *delivered*, was that which they *received*; *Ours* therefore, as *Theirs* was, is of univerſal Extent to go and make Diſciples in every Nation, to baptize, and teach them whatever Chriſt commanded.

[h] Eph. iv. 11, 12.

But what was general in the Grant, muſt be reſtrained in the Exerciſe: At firſt, by the immediate Guidance of the *Holy Ghoſt*, directing them where to go, and where to continue, none went into every Nation, though all had Power to do ſo: Since that, the

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the Governors of the Christian Church, acting under the Influences of the same Spirit, limit the Exercise of our Ministry as shall best provide for the Edification of all: That the Salvation of all may be conducted with Effect and without Confusion.

The Promise of *sufficient* Assistance is likewise made as well to the Successors, as to the Apostles themselves. He concurs with the Ministry always, even to the End of the World to make it effectual, which must vary as the Circumstances and Necessities of Times and Seasons vary. The *Miracles* necessary to prove the Divine Mission at first, and the Authority of the Apostles to send others with like Powers, now cease; for our Commission being the same with theirs, was proved by the Miracles which proved theirs, The *immediate Revelations* and *Inspirations* then necessary, are now useless, when the Canon of Scripture is perfected, since which time, *if any Man, or Angel from Heaven, preach any other Gospel*[i], it is not to be received. The true Sense of what is already revealed, and the genuine Deductions from that, is the Light which we are to communicate

[i] Gal. i. 9.

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cate to the World, to beget a saving Faith in them. The Necessity of *speaking with many Tongues* is now superseded, when to Men of all Nations and Languages is the Word of Reconciliation entrusted.

The Abilities now required, are,

1. A Knowledge of the Truths, which we are to teach; for which, as human Means, with the Divine Assistance concurring, are sufficient, supernatural, without our own Endeavours, are not wantonly to be expected. God's Providence supports us [k], but our Hands must labour [l]: His [m] Spirit enlightens us, but we must give Attendance [n] to *reading* [o] *meditating, and* [p] *searching the Scriptures*, use all human Aids and Endeavours to open their true Sense. Though *Paul* was miraculously conducted by God's good Providence, yet he forgot not to write for his Cloak at *Troas*; and though immediately assisted by Visions and Revelations, yet was he earnest for the Books and Parchments which he left with *Carpus* [q]. Study, Language and Sciences are required to guard against Ignorance; an impartial Care to prevent the Errors which proceed from Prejudice, Vanity, or Contention;

[k] Matth. vi. 25—34.
[l] 1 Pet. v. 7.
[m] 1 Thess. iv. 11. 2 Thess. iii. 10.
[n] Jam. i. 5. Luk. xi. 13.
[o] 1 Tim. iv. 13.
[p] V. 15.
[q] Joh. v. 39.
[q] Tit. iv. 13.

tion; and God's Grace to bleſs the Means uſed, not to the ſatisfying our Curioſity or Ambition, but for the ſufficient Diſcharge of the Duty to which we reſpectively are call'd. SER. III.

2, A Diligence in us to apply the Means of ſaving Grace to others in diſpenſing God's Word and Sacraments: and God will bleſs the Means ſo uſed to the *worthy Receivers* of it, whatever *our own unworthineſs* may be (13). For it is not OUR Gift, but GOD's, and he may uſe what Inſtruments he pleaſes for the conveying it; for he *that watereth is nothing*, and *he that planteth is nothing*, but *God is all in all who giveth the Increaſe*[r]. We may be caſt away, as well as the Water of the Font, after having happily ſerved to bring others to Chriſt; and may periſh like many in the Flood, after having been employed in building an Ark in which others ſhall eſcape. An Apoſtle we know proved a Traitor; and *Paul's* Fellow-Labourer *Demas* deſerted his Charge, out of Love to this World[s]: Yet we hear of no Doubt made about the Effi-

[r] 1 Cor. iii. 7.

[s] Tit. iv. 10.

(13) Omnis aqua in nomine Patris & Filii & Spiritus Sancti conſecrata puræ conſcientiæ eſt, non propter eos à quibus miniſtratur, vel à quibus accipitur, ſed propter illum qui hunc Baptiſmum immaculatus inſtituit. Baptiſmi ergo puritas à puritate vel immunditiâ conſcientiæ, ſive dantis ſive accipientis, omnino diſtincta eſt. *Contr. Don. lib.* ii. *p.* 36.

cacy

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cacy of their Miniſtry (14), and queſtionleſs many were baptized by each of them.

3. Power to obtain Victory to the Chriſtian Cauſe in general: The *Holy Ghoſt* is a *Paraclete* or *Advocate* to plead the Cauſe we undertake, and give it Succeſs. But this is no Promiſe of Safety and Deliverance to our Perſons; *miniſtring Grace* is not given for *our* Profit, but the Profit of *others*. But ſuitably to the Exigences and Occaſion we may depend upon ſufficient Strength to ſupport us under Trials (if that be moſt expedient for the general Good); or elſe to be more than Conquerors even in our Deaths, and our Blood ſhed in Teſtimony of the Goſpel, ſhall become the Seed of the Church, and procure to it a plentiful Increaſe.

Whatever Changes or Chances may happen through the Divine Appointment or Permiſſion in this mortal Life, may [t] *the Grace of our Lord Jeſus Chriſt* enable us to recommend ourſelves, and thoſe committed to our Charge to *the Love of God*, through *the Fellowſhip of the Holy Ghoſt* communicating with every one of us!

[t] 2 Cor. xiii. 14.

(14) Cum tantum diſtaret inter Petrum & Judam, nihil tamen diſtabat inter Baptiſmum qui dabatur per Petrum, & qui dabatur per Judam. Illud enim quod per eos dabatur, unum erat, cum ipſi non eſſent unum. Aug. *de Unit. Eccleſ.* p. 177.

SER-

SERMON IV.

The Gifts of the HOLY GHOST distinguiſhed from Counterfeits.

Preached *Feb.* 5, 1740.

ACTS xix. —2.

—*Have ye received the* HOLY GHOST *ſince ye believed?*

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FROM the ſhort Hiſtory of the *Epheſian* Converts, related in the Context, I propoſed

Firſt, To ſtate the Scripture Doctrine of the Eſſence and Perſonality of the *Holy Ghoſt*.

Secondly, To ſhew what is meant by *receiving* him, and how to know whether we have received him or not.

Thirdly, To what Ends ſuch receiving of him is neceſſary, And

Laſtly, The Means by which we may receive him.

The Divinity of the *Holy Ghoſt* being proved under the firſt general Head, his Omnipreſence forbids us to underſtand the Queſtion in the Text of his Perſon; for that being every where, it is impoſſible not to be received by any; but of ſome Manifeſtation of his Preſence by his Gifts or Graces. In order to judge whether we have *ſo* received him or not, I endeavoured in the laſt Diſcourſe, to diſcover thoſe Gifts whether of *ſaving*, or *miniſtring Grace*, which are a Manifeſtation of the Spirit; and proceed now, as I then propoſed, to diſtinguiſh them from miſtaken or counterfeit Proofs.

I. As they are *Gifts*, our firſt Care muſt be to diſtinguiſh them from any thing of our *own*: Wherefore *miniſtring Grace* conſiſts not in a Self-appointment and Deſignation, For[a] *no Man taketh this Honour to himſelf, but He that is called of God*, as *Aaron*

[a] Heb. v. 4, 5.

and

and his Sons were under the Old Teſtament; and in the New, even *Chriſt glorified not himſelf*, but was authorized by the Father, when the Voice from Heaven ordained him to the Work. Which Grace he gave to the Apoſtles, and they to their Succeſſors, and Theſe deliver what they have received from one to another to the End of Time. So that a promiſcuous Miniſtry, and Intruſion into it without Call or Miſſion, is a *ſacrilegious Attempt* on the Grace of God, but is no *Gift* of the *Holy Ghoſt*. So again *illuminating Grace* conſiſts not in the Aſſent we give to the Hiſtory of the Goſpel, as a Narration of Matters of Fact ſufficiently ſupported by human Evidence (1): For this may be purely the Effect of our Study and Learning; the collating Copies, conſulting Hiſtory, comparing the Aſſertions of Friends and the Conceſſions of Enemies, may neceſſitate ſuch a Belief: a Faith which the Devils may have, [b] and doubtleſs have it. It is an *Acquiſition of our own*, and not a *Gift*. In like Manner, *ſanctifying Grace* muſt not be confounded

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[b] James ii. 19.

(1) Πίστις ἐχ ἡ γεωμέτρικαῖς ἀνάγκαις, ἀλλ' ἡ ταῖς τῦ πνεύματος ἐνεργείαις ἐγιγνομένη. *Baſ.* in *Pſalm* CXV. p. 269.

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with that *Pagan* Morality, which was the Reſult of excellent Endowments, teaching them to diſcern the Beauty or Convenience of ſocial Duties; or which public Utility recommended to their Practice, or a particular Temper of Mind or Body inclining them to perform many amiable Actions; or the Motives of Fear, Vanity, Æmulation, and the like, inducing even virtuous Habits. So far as the Gentiles did *by Nature* the Things contained in the Law, their *Reaſonings* [c] among one another condemning or approving ſuch and ſuch Facts, ſo far this Morality ſtands diſtinguiſhed from Grace, as an Ability brought with us into the World, and no foreign or *adventitious* Gift. A Gift indeed we muſt acknowledge it to be, for what have we which we did not firſt receive? Our very Being is the Gift of God; and that we differ from one another by more excellent Endowments of Mind, this is queſtionleſs the Favour and Grace of God to us (2). Grace we acknowledge it, and the

[c] Λογισμοὶ. Rom. ii. 15.

(2) Quum omnes in Adamo peccarint, ex æquo, non poteſt a naturâ ſed a Gratiâ Dei tantum proficiſci, ut unus ſit altero præſtantioris Ingenii. *Aug. contra Jul. lib.* 4. *c.* 7.

Pelagians

Pelagians for a long Time would acknowledge no other, and contended that this was the Grace ſo much talked of in the Goſpels. But we muſt conſider not only that it is a *Gift*; but

II. *Who* is the *Giver* of it, It is the Gift of the *Holy Ghoſt*. Indeed as God and Creator, He may be moſt truly ſaid to be the Giver both of ourſelves and of our Faculties; for the Perſons of the Trinity, though they be diſtinguiſhed inwardly with reſpect to one another, yet outwardly they are undivided, and concur all in every Act. Nevertheleſs, for our eaſier Conception, they are uſually conſidered as particularly Authors of ſuch outward Acts, as ſeem more immediately to flow from their perſonal Characters (3). The Father is the Fountain of Being; Creation therefore is more emi-

(3) Quia *ſumus* ad Patrem propriè referri videtur, in quo ſicut Apoſtolus dicit, vivimus, movemur, & ſumus. Quod verò Rationis & Sapientiæ & Juſtitiæ capaces ſumus, illi ſpecialitèr qui eſt Ratio, & Sapientia, & Juſtitia, id eſt Filio, deputatur. Quod autem vocati regeneramur, innovati ſanctificamur, per divina Eloquia Perſonæ Spiritus Sancti evidenter adſcribitur. See *Bull's Def. Fid. Nic. Sect.* 2. *p.* 228, 229, 230. from *Huetius* in his *Origenianis*.

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nently aſcribed to him: the Son is the Logos or Wiſdom of the Father; therefore Reaſon and the Endowments of the Mind are referr'd to him: The *Holy Ghoſt* proceeds from both, and is the Union of both; wherefore our new or ſpiritual Birth, and the Gifts attending it, by which we are born of God, and are united to the Father and the Son, are called more peculiarly the Gifts of the *Holy Ghoſt*. Wherefore *1ſt*, As the *Holy Ghoſt* is *perſonally* diſtinct from the Father and the Son, ſo we are to diſtinguiſh *his* Gifts from the Gifts of *Both*. So that the *Pelagian* Grace, is not the Grace here intended, that being the Gift of the Father or the Son, and not peculiarly the Gift of the *Holy Ghoſt*. And if notwithſtanding his inexplicable Union and Proceſſion from the other two Perſons in the Bleſſed Trinity, we are taught to conſider *his* Gifts *apart*, we muſt be ſtill more careful to diſtinguiſh them from ſuch as flow from Cauſes quite alien to him. Such are

2dly The Operations of the *uncleaan Spirit*, to which as the *Holy Ghoſt* he ſtands oppoſed. Yet theſe are ſometimes miſtaken;

as

as we find the *Jews* [d] charging our Saviour when he caſt out Devils by the Spirit of God, that he was empowered ſo to do *by Beelzebub the Prince of the Devils.* And on the contrary, the Works of this impure Fiend are ſometimes miſtaken for, or pretended to be Manifeſtations of the *Holy Ghoſt*, which is the more eaſily done, becauſe he can [e] *transform himſelf into an Angel of Light*, pretend Zeal, and quote Scripture upon Occaſion [f]. So that *Theſe* are not always Marks of the *Holy Ghoſt*, but ſometimes the Cover and Diſguiſe of the evil Spirit. But his Characteriſtics are *Lying*, *Calumny*, and *Malice*; and by Theſe we ſhall know him.

[d] Matth. xii. 24, 28.

[e] 2 Cor. xi. 13, 14.

[f] Matth. iv. 6, *&c.*

1. His firſt Character is, that *he is a Liar and the Father of it* [g], therefore before we *believe every Spirit*, every Teacher that pretends immediate Influences from God, we are cautioned *to try them* [h]. If he openly oppoſes Chriſt, he ſtands at once detected, and farther Trial needs not; but if he pleads Commiſſion from him, uſes his Stile, and his Authority, examine whether he perverts the Scripture to recommend *falſe Doctrines*, and *falſe Precepts*. The Enemy which ſows the

[g] Joh. viii. 44.

[h] 1 John iv. 1.

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Tares, *is the Devil*[i]: and this is usually done when we are careless, and off our Guard, *while Men sleep*; too much Security solicits Danger, and leaves us open to Assaults; we eat without Fear, and in spite of express Revelation, believe we *shall not surely die*. Let us therefore take heed of that delusive Assurance, which wraps us into Paradise here, and flatters us that we are the *born of God*, and *cannot* sin[k]. St. *Gregory* chid a Lady who wrote to him for an Assurance of her Salvation, telling her that such Security would make her negligent, and thereby endanger that Salvation which it vainly pretended to ascertain. Much impure Heresy has spread by this Means; the spotless Purity of the *Gnostics*, incapable of Stain whatever Filthiness they plunged into (4), because they were

[i] Matth. xiii. 25, 39.

[k] 1 John iii. 9.

(4) Spirituale (quod ipsi se esse volunt) eâ conditione esse, ut nullo prorsus modo interitum & corruptionem recipere queat, quibuscunque tandem in flagitiis sceleribusque versetur . . . quo etiam fit, ut eorum perfectissimi omnia ea quæ legis interdicto prohibentur, sine ullo metu perpetrant. *Irenæus lib.* 1. *c.* 1. of the *Gnostics*. And the *Jovinians* taught, as St. *Austin* informs us, non posse peccare hominem, aut a Diabolo subverti, lavacro regenerationis plenâ fide accepto. The like Opinions were since adopted by the Anabaptists, Brownists, Familists, Antinomians, &c.——

spiritual:

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ſpiritual: The like Impieties in many more modern Sects affirming themſelves impeccable, and refuſing, as needleſs, to pray that their Treſpaſſes may be forgiven, though Chriſt commanded it, are plain Proofs, whatever Pretences they make to the Influences and Poſſeſſion of the *Holy Ghoſt* that they are of their Father the Devil, for in ſaying *they have no Sin, they deceive themſelves, and the Truth is not in them*[l]. So alſo with regard to *Precepts*, he is no leſs deluſive than with regard to *Doctrines*; perſuading to unneceſſary Trials, and unbidden Severities: Provoking God by drawing, as it were, upon his Providence for unneceſſary Supplies and Interpoſitions: throwing themſelves without Call upon Dangers, needleſsly, in confidence of God's miraculous Protection to ſuch Favourites. If a Son of God, *then caſt thyſelf down* a Precipice, *for it is written, He ſhall give his Angels charge over thee*[m]. But we know from whom ſuch Suggeſtions come, though Scripture be produced for the Warrant. In like Manner, he tempts to make as bold Demands on Grace, as on Providence, by aiming at too great Auſterities,

[l] 1 John i. 8.

[m] Matth. iv. 6.

SER. IV. which being unneceſſary are not required; and being not required, we are not promiſed Aſſiſtance ſufficient to perform them; by which Means they prove inſtead of Curbs to Vice, but Snares and Toils to Virtue. It is eaſy to learn what Hypocriſies and Impieties ſuch Pretences have led many into among the Diſciples of *Saturninus* in the Apoſtolic Age, the *Montaniſts* and *Marcioniſts* ſoon after, and the *Papiſts* ſince; eſpecially with regard to their Clergy. *Forbidding to marry and commanding to abſtain from Meats, which God hath created to be received with Thankſgiving*[n]. Theſe, however repreſented as the Dictates of the *Holy Ghoſt*, the really inſpired Apoſtle tells us, proceed not from the Spirit of Truth, but of *Error*; and are *Doctrines of Devils*[o]. The true Diſtinction is, *the Holy Ghoſt* forbids the *Abuſe*, and the Devil the *Uſe* of theſe Things.

[n] 1 Tim. iv. 3.

[o] 1 Tim. iv. 1.

2. His ſecond Character is that of *Calumniator*, from whence he is called *Satan*, the *Adverſary*, and *Accuſer*: which he does, either by calumniating God to us; as he did in his firſt Attempt on human Kind, by *repreſenting* him an Enemy to our Happineſs, and deſigning againſt it: we therefore

know (5) *whoſe* Revelations they are, which, contrary to Scripture, paint God a Reſpecter of Perſons, and decreeing by an arbitrary Will the eternal Deſtruction of ſome particular Men. Or elſe he calumniates Man to God; hales the Chriſtian Brethren into Judgment, ſummons them before the Tribunal, and falſely accuſes and miſrepreſents their Actions there. *Does Job fear God for nought*[p]? was his old Suggeſtion to diſcredit Religion in the Gentile World. In like Manner he oppoſed the Service of God among the *Jews* by ſtanding at *Joſhua's right Hand before the Lord* to accuſe or implead the Body of *Jews*[q], and the Body of Chriſtians are not leſs the Object of his malicious Calumnies; theſe he *accuſes Day and Night before God*[r]: But good Spirits *bring not railing Accuſations.* Or laſtly he calumniates on Earth, as Chriſtians in general, ſo particularly thoſe by whoſe Means Chriſtians were intended to be encreaſed; endeavouring to render their Miniſtry ineffectual, by making them odious to thoſe who ſhould receive benefit from them. What abominable Impieties were injuriouſly caſt upon the primi-

[p] Job i. 9.

[q] Zach. iii. 1.

[r] Rev. xii. 10.

(5) Unde *Diabolus* protrudit in deſperationem. Art. 17.

tive

SER. IV. tive Christians! Murders, Incests, Revellings, and promiscuous Lusts (6). Their Successors have met with the like Treatment through all Ages since from Heretics and Schismatics. But general Charges *not known* to be *true*; and particular ones *known* to be *false*; Misrepresentations, Aggravations, Æquivocations, and the like, cannot proceed from the Spirit of Love, which teaches us to [s] *hope all Things, believe all Things* on the favourable Side. Great Honour for Christ may be pretended: we know the *Kiss* and *Hail Master* [t]! were consistent with a Design, nay were the Means proposed to restrain and put an End to his Ministry upon Earth. And we know too from whom it proceeded; from *Judas*, after the Devil was entered into him. But *Accuser* is the Characteristic of *this Spirit*, and *Advocate* that of the *Holy Ghost*.

[s] 1 Cor. xiii. 7.

[t] Matth. xxvi. 49.

3. His third Character is allied to This, *He was a Murderer from the Beginning* [u]. This Spirit persecuted the first Christians with great Variety of Torments, and continues to do so among some that call themselves Christi-

[u] Joh. viii. 44.

(6) As may be seen in the Apologies of the primitive Christians.

ans.

ans. To what Cruelties has a diabolical Inſpiration hurried Men! teaching them to enjoy the Agonies of their fellow Creatures, and feaſt with Devils upon human Sacrifices. And then aſſume Merit, and challenge a Reward from Heaven, as having [w] *done God Service*; blaſphemouſly aſcribing their Malice to the Influences of the *Holy Spirit*. Influenced by *a Spirit* we allow them to be: But St. *John* tells us, that *the Spirit which moves us to ſlay our Brother, is the wicked One*[x]. But

[w] John xvi. 2.

[x] 1 John iii. 12.

3*dly*, Grace as a Gift of the *Holy Ghoſt* is not only to be diſtinguiſhed from the Suggeſtions of the *evil Spirit*, but alſo from the Workings of our *own Spirits*. Such as, a *vain Pride*, catching at Applauſe rather than Salvation, and the Praiſe of Men more than the Favour of God. This turns Pulpits into Oratories; and the Chriſtian Courſe into an Olympic Game: Preachers become Rhetoricians, aiming at their own Glory rather than the Profit of their Hearers; and Chriſtians, wiſhing more *to be ſeen of Men* than *to ſee God*, become *Hypocrites*, *Moraliſts*, or *Men of Honour*. But the preaching which is under

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under the Conduct of the Spirit, applies not to the Ear, but addreſſes to the Heart; aims not to pleaſe by *enticing Words of Man's Wiſdom*[y], fanning them with a Wind that blows from *Mars* his Hill, the Principles of human Policy; or that gathered in the Portico's of Philoſophy, Lectures of mere Morality: But labours at convincing them by a *Demonſtration of the Spirit and of Power*[z], opening the Oeconomy of Grace, where Prophecy uſhers in the Goſpel Revelation, and Miracles ſupported it when revealed. And in the *Chriſtian Life*, *Grace is given to the Humble*, but *God reſiſteth the Proud*[a], who vainly lives by Compariſon, and *thanks God that he is not as other Men are*[a].

[y] 1 Cor. ii. 4, 13.

[z] James iv. 6.

[a] Luke xviii. 11.

Another Effect of *our* Spirit is *Envy*; for *the Spirit that is within us luſteth to Envy*[b], ſays St. *James*. From this Spirit it is, that the Younger diſdain to ſubmit themſelves to the Elder; but *loving Pre-eminence prate againſt them with malicious Words*[c], *are Murmurers, Complainers, ſeparating themſelves*. St. *Jude* informs us, theſe *are ſenſual, having not the Spirit*[d]. Their Leaders may preach Chriſt indeed, but while they preach him of Contention,

[b] James iv. 5.

[c] 3 John 9.

[d] Jude 16, 19.

Contention, they have not his Spirit; their Followers to diſtinguiſh themſelves from the *One Fold* and *One Shepherd*, where they fear being unregarded in the Multitude, break into Factions, and liſt under new Names, as if Chriſt was divided; boaſting one againſt another, I am of *Cephas*, I am of *Apollos*, I am of *Paul*[e]. But *Paul* ſcorned to lend his Name to countenance ſuch Diviſions. They call it *Zeal*, and with great Propriety, St. *Paul*[f] calls it ſo too: and aſſures them that ſuch Zeal is a Proof of their being mere Men, not aſſiſted with the Spirit of God.

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[e] 1 Cor. i. 12. iii. 4.

[f] 1 Cor. iii. 3. Ετι γὰρ σαρκικοί ἐστι. ὅπου γὰρ ἐν ὑμῖν ζῆλος, καὶ ἔρις, οὐ διχοστασίαι, οὐχὶ σαρκικοί ἐστι, καὶ κατὰ ἄνθρωπον περιπατεῖτε.

Other Workings of our own Spirit are *Avarice* and *Ambition*. In vain do we pretend to be inſpired with a Love and Honour for that Deity which all *Aſia* and the World worſhippeth, if it proceed from no higher a Motive than a Concern, among Men of like Occupation, for *that Craft by which we have our Wealth*[g]. We may build Temples, but if it be only *to make us a Name*[h]; or if we are ſo peaceable, as to yield up Chriſt to the Multitude, againſt Conviction, only leſt we ſhould be repreſented as *no Friend to Cæſar*[i]; how ſtrong ſoever the Guſt may be, it

[g] Act. xix. 25.

[h] Geneſis xi. 4.

[i] Joh. xix. 12.

SER. IV. it is our own Faults if we miſtake it: The Vane that ſhews us the Direction and Tendency of it, points out to us, at the ſame Time, the Quarter from whence it blows; and manifeſts it to be the *Spirit of the World*[k], and not the Spirit which is of God.

[k] 1 Cor. ii. 12.

But the *Holy Ghoſt* is not only, as *Holy*, diſtinguiſhed from the Diabolical, or our own corrupt Spirit, but,

4*thly*, As *a Spirit*, oppoſed to *Fleſh*: and therefore his Revelations muſt not be confounded with *Thoſe of Fleſh and Blood*[l], nor miſtaken for *Humour*, how ſtrong ſoever the Operation may be from *Conſtitution*, or however heightned from *Diſtemper*, or external *natural Incentives*. In the former Inſtance, the Spring is ſo open, to a Man's ſelf at leaſt, if not to others, that it is ſcarce poſſible to be deceived, unleſs we will. But here, though the *Cauſes* are ſo contrary, yet people have always been more apt to be miſperſuaded about the *Effects*. *Before*, different Effects lead us to diſcover different Spirits; but a Difficulty *here* riſes, becauſe the real Effects of Humour and Diſtempers are like ſome Circumſtances that have frequently attended

[l] Matth. xvi. 17.

divine

divine Communications: And as this has proved ſometimes a *Miſtake*, and ſometimes an *Impoſition*, productive of many miſchievous Conſequences in all Ages, it deſerves a more careful Examination.

When God vouchſafed to ſpeak to his Prophets, it was uſually in *Dreams* or *Viſions*; under which two Methods the *Jews* include all kinds of Prophecy (7). *Viſion* (8) was a Trance and Ecſtaſy, in which the Senſes were ſuſpended, and the Viſion wrought upon the Fancy; the *Dream* was looked

(7) *Maimonides*, part 2. c. 36. p. 293. ſpeaking of *Numb.* xii. 6. *I the Lord will make myſelf known unto him in a Viſion, and will ſpeak unto him in a Dream*, ſays, In iſtis, Somno inquam & Viſione, continentur omnes Prophetiæ Gradus. As indeed did the *Greeks* alſo; Dicæarchus Peripateticus cætera Divinationis Genera ſuſtulit, Somniorum & Furoris reliquit. *Cic. de Divin. p.* 8.

(8) Nobiliſſima ſua Operatio conficitur quando ſenſus quieſcunt, & a ſuis functionibus ſunt otioſi. Tum enim in illam (facultatem Imaginatricem) influit quædam Influentia pro ratione diſpoſitionis ſubjecti; & illa Influentia cauſa eſt Somniorum verorum & Prophetiæ, quæ a ſe invicem differunt in multitudine & paucitate non verò ſpecie. Deciduum Prophetiæ eſt Somnium, facultas enim imaginatrix eadem eſt tempore ſomni quæ tempore Prophetiæ niſi quod imperfecta adhuc, & complementum ſuum non adepta ſit. *Maim. More Nevoch. p.* 293. Inſtances of theſe Ecſtaſies we have in *Abraham*, *Gen.* xv. 12. *Eliphaz*, *Job* iv. 13, 14. *Daniel*, *c.* x. 8. and others.

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(9) In a Note on *Jamblichus*, *p.* 227, it is obſerved, Mulieres citius imaginantur. In ſacris literis paucæ Prophetides; apud exteros innumeræ.

into

into Persons inspired; Swoonings, Vapours, Hysterics, Epilepsies and Absence of Mind, were looked upon as Signs of Divine Communication; and the Rhapsodies and Ravings of Men beside themselves, how unintelligible or inconsistent soever, were esteemed by many as the Revelations of Heaven. The Pagan Priests and Oracles appeared under the same Circumstances, whether from Distemper, Deceit, or Diabolical Possession is needless to enquire here; but this introduced such Confusion of Judgment, as made it difficult to distinguish the *true* and *false* Prophets. Disease often passed for Inspiration, and a truly divine Commission was treated as Imposture. Thus was our Blessed Saviour welcomed by the *Jews*, when he warmly rebuked them for their Sins, and talked of another Fold which belonged to him, that he would suffer them to put him to Death, and then would raise himself again to Life. They looked upon such Discourse as the Ravings of a distempered Brain, crying out, *He hath a Devil and is mad*[m]. So also were the Apostles, and their little primitive Church represented. The Pathos

[m] John x. 20.

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[n] Acts ii. 13.

(10) The Objection of theſe Mockers had been moſt abſurd, if no Facts had ever been pretended in ſupport of it: And St. *Peter* could eaſily have refuted their Calumny, by obſerving the allowed Impoſſibility of it's being true, which yet we ſee he did not. The Notes upon *Jamblichus* quote from *Macrobius, lib.* I. *Saturn.* the following Paſſage; Ariſtoteles, qui Theologumena ſcripſit, apud Ligyreos in Thraciâ eſſe ait

would think might very justly have been urged, Drunken Men can do nothing *like* This:

ait adytum Libero consecratum ex quo redduntur Oracula, sed in hoc adyto vaticinari *plurimo mero sumpto*, uti apud Clarium, aquâ potâ effantur Oracula. And *Lævinus Lemnius*, a Physician, delivers it not only as his Opinion, but a Fact on his own Knowledge, that Wine and Fevers will make People speak a Language, which when well they cannot pronounce. Quos ego pronuncio non a Malo, infestoque Genio divexari, nec Dæmonis instinctu, impulsuve, sed vi Morbi, humorumque ferociâ, quâ face subditâ mens hominis exardescit, & inflammatur. *De occult. nat. mirab. lib.* ii. *c.* 2. They who are willing to credit his Relation, will, I believe, be hardly prevailed upon to think the Cause by him assigned proportioned to the Effect; but will chuse to refer *This*, as well as the *former* Instances to Diabolical Possession, aided perhaps by the Humours being disordered and inflamed with Wine. However as St. *Peter*'s Hearers were probably no Strangers to such like Reports, especially they who were Dwellers in *Pontus* and *Asia*, *Phrygia* and *Pamphylia*, who were in the Neighbourhood of *Thrace*, we find the Apostles did not chuse to rest their Defence on the Impossibility of *like* Effects from Men possessed and inebriated; but on the Unlikelihood of *Their* being *then* in that Condition, and on the Soundness, Recollectedness, and Sobriety of their Discourse; *Hear these Words*, let your Ears judge, ἐνωΐσασθε. Whereas the Enthusiasts, as *Jamblichus* acknowledges, *Sect.* iii. *c.* 11. *p.* 7. were beside themselves, and neither knew where they were, nor what they said. Circumstances under which the true Prophets never appeared *when they prophesied*, as *Chrysostom* distinguishes, Τῦτο γὰρ μάνθεως ἴδιον τὸ ἐξεςηκέναι, τὸ ἀνάγκη, ὑπομένειν, τὸ ὠθεῖσθαι, τὸ ἕλκεσθαι, τὸ σύρεσθαι ὥσπερ μαινόμενον. ὁ δὲ προφήτης ὐκ ὕτως, ἀλλὰ μετὰ προνοίας ὑηφύσης, καὶ σωφρονέσης καλαςάσεως, καὶ εἰδὼς ἃ φθέγγεται, φησὶν ἅπανλα. In 1 *Cor.* xii. 1. For whatever *Horror* or Ecstasy might invade the true Prophets while the Revelation was communicating

This: But they denied the Suppoſition of Drunkenneſs, becauſe it was not yet paſt nine in the Morning, and it was not lawful for any of them on that high Day of Pentecoſt to taſte any thing till twelve. If it was contrary to their Law, of which the *Jews* were known to be moſt tenacious, for any *one* to *taſte* of Liquor before *twelve*, how improbable muſt it be for *ſo many* to have *indulged* to Exceſs by *nine?* This was a fair Argument to *Them*, a juſt Defence of *Jews* to *Jews*; but it was attended with a ſtill ſtronger Confutation of the Scoff, when *Peter* with the Eleven addreſſed themſelves to the Mockers in a Language by them reſpectively underſtood, and with great Aptneſs and Perſpicuity opened to them the Scriptures.

The ſecond Concluſion which we may draw, is, that though there be Difficulty

cating to them, yet even then, as *Huetius* obſerves, *Maimonides* cum poneret undecim gradus Prophetiæ, ſingulis Prophetis integritatem mentis uſumque ſervabat. *Dem. Evang. p.* 1166. more eſpecially when they delivered their Prophecy to others, when the Trance and Viſion was over, Etſi divino correpti Spiritu efferveſcerent dicendo & præter ſolitum incaleſcerent, mente tamen conſtabant, nec quicquam præter intellectum proferebant. *Ibid. p.* 1167.

ſome-

sometimes in the Appearance, yet there are Rules by which we may distinguish them. But before we consider them, let us a little more open the Causes of this Difficulty.

The agreeable *Power* of Imagination we experience in the Works of Wit and Poetry (11); nay every uncommon Excellence in Heroism or Politics is referred to this Source, and is a Species of *natural* Enthusiasm, generally represented by the Ancients as *Divine* (12). If Incentives are administered to heat the Imagination, the Enthusiasm rises to more extravagant Degrees: Thus some owe their Inspirations to Wine (13), and others to Solitude; vast and wild Pro-

(11) Πάντες γὰρ οἵτε τῶν ἐπῶν ποιηταὶ οἱ ἀγαθοὶ οὐκ ἐκ τέχνης, ἀλλ' ἔνθεοι ὄντες, καὶ κατεχόμενοι οἷον τὰ βακχεύοντα καὶ κατεχόμενα λέγουσι ποιήματα . . . . κοῦφον γὰρ χρῆμα ποιητὴς ἐστὶ, καὶ πτηνὸν, καὶ ἱερόν. καὶ οὐ πρότερον οἷός τε ποιεῖν πρὶν ἂν ἔνθεος γένηται καὶ ἔκφρων, καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἐνῇ. ἕως δ' ἂν τοῦτὶ ἔχῃ τὸ κτῆμα, ἀδύναμος πᾶς ποιεῖν ἐστὶν ἄνθρωπος καὶ χρησμῳδεῖν. *Plato* in Ione. *p.* 533, 534, and in several other Places. Et *Democritus* negat sine furore quemquam Poetam magnum esse posse. *Cic. de Divin. p.* 97.

(12) Ὀρθῶς ἂν καλοῖμεν θείους τε οὓς νῦν δὴ ἐλέγομεν χρησμῳδοὺς καὶ μάντεις, καὶ τοὺς ποιητικοὺς ἅπαντας, καὶ τοὺς πολιτικοὺς οὐχ ἥκιστα τούτων φαῖμεν ἂν θείους τε εἶναι καὶ ἐνθουσιάζειν, ἐπίπνους ὄντας καὶ κατεχομένους ἐκ τοῦ θεοῦ, ὅταν καλοῥθῶσι λέγοντες πολλὰ, καὶ μεγάλα πράγματα, μηδὲν εἰδότες ὧν λέγουσι. *Plato in Men. p.* 99.

(13) Quos acuit meri exhalatio, educens animæ instrumenta,

ſpects, Woods, Rocks, and Oceans infuſe an Horror and Wildneſs into the Soul, and diſpoſe it to Rapture and Ecſtaſy (14). And if to this a vehement (15) Intention of Mind, or a (16) ſtrong Obſtinacy of Will be added, the Senſes are in a great Meaſure locked up, and the Perſon abſent from himſelf nor hears, nor ſees, nor feels the Things that are about him. Where a prevalent Humour of Body determines and fixes the Attention perpetually on the ſame Object, a Phrenſy or (17) Melancholy generally enſues, as we ſee

menta, ſpiritus ipſos, a partibus corporis materialibus. *Scalig.* Hence *Horace* his

Evoe! recenti mens trepidat metu:
Plenoque Bacchi pectore, turbidum
Lætatur. —— *Lib.* ii. *Od.* 19.

(14) Multos nemora, Sylvæque; multos Amnes aut Maria commovent; quorum furibunda mens videt ante multo, quæ ſunt futura. *Cic. de Divin. p.* 134.

(15) Et ipſe ſum expertus in cruciatu dentium aut calculi multo leviorem reddi doloris ſenſum, ſi poſſis animum in aliquam cogitationem alienam intendere. *Eraſm. Ep. ad Chil.* 4. *Cent.* 5.

(16) A *Lacedæmonian* Youth could ſuffer the Fox concealed under his Cloak to gnaw his Entrails, without crying, rather than diſcover it. And *Anaxarchus* while braying in a Mortar, could bid them πτίσσε, πτίσσε Ἀναξάρχου θύλακον, σὺ γὰρ πτίσσεις τὸν Ἀνάξαρχον.

(17) Ecſtaſies attend Melancholy, which may proceed either a vitio Corporis, aut vitio Animi ſolius, ut fit in iis qui ex nimiâ Devotione, Studio, aut Amore Melancholici evadunt. *Fyenus in Caſaub. of Enthuſiaſm. p.* 66.

in

in the *ſanguine* Lover, the *Hypocondriac* Devotee, the *Phlegmatic* Student, and the like: And ſuch Melancholy, as Phyſicians inform us, is often attended with Trances, and total Abſtraction of the Senſes; and the unhappy Patients were thought to be divinely inſpired (18).

St. *Paul*'s miraculous Viſions, in his Way to *Damaſcus* and afterwards, were probably looked upon by *Feſtus* as an Epilepſy, as his Preaching was taken for Lunacy, which made him cry out, *Paul, thou art beſide thyſelf; much Learning doth make thee mad*[o]. And *Ananias*, as good a Chriſtian as he was, would probably have conceived the ſame, had not a particular Revelation directed him to receive this new Convert[p]. Thus the Apoſtles looked upon the Report of the Women concerning their Viſion of the two Men in ſhining Raiment, as the Effect of a diſtempered Brain, *their Words ſeemed to them as idle Tales*[q]; for ſo we tranſlate λῆρος, which the *Greek* Phyſicians call a Madneſs.

[o] Acts xxvi. 24.

[p] Acts ix. 10, 13, 14, 15.

[q] Luk. xxiv. 11.

(18) Ariſtoteles quidem eos etiam qui valetudinis vitio furerent, & Melancholici dicerentur, cenſebat habere aliquid in Animis præſagiens, atque divinum. *Cic. de Div. p.* 99.

What

SER. IV. What ſtrange Effects then might proceed from an unlucky Concurrence of theſe ſeveral Cauſes together? A warm Fancy, a prædominant Humour, an extraordinary Intenſeneſs and Obſtinacy, Incentives adminiſtered by a particular Courſe of Life, the Mind bewildered with the moſt aſtoniſhing Ideas in Nature, and the abſtruſeſt Points in Speculation! No wonder that ſuch ſhould think themſelves extraordinarily aſſiſted; and that others of weak Judgments and little Experience ſhould think ſo too. There is a Sympathy in Nature which makes us eaſily ſuſceptible of Impreſſions from others; the Cries of Diſtreſs affect us, and we *feel* the Miſeries that we *ſee*. To this, Oratory owes much of its Magic, and when it faſcinates an Audience, it is not always a Proof of the *Power* of the *Speaker*, but often of the *Weakneſs* of the Hearer. The Generality of Men in all Places deſerve the Character given of the *Athenians* by an old Orator, that they *heard* with their *Eyes*, and *ſaw* with their *Ears* (19). Geſture and Commotion paſſed for Argument, and pathetic Harangues for

(19) See Thucydides Hiſt. *lib.* iii.

Demonſtration. It would be endleſs and irkſom to trace the Hiſtory of Enthuſiaſm through the ſeveral Ages of the World; it is a ſavage Pleaſure to entertain ourſelves with the Varieties of human Miſery. But it may be uſeful to point at an Inſtance or two in the Chriſtian Church, not to ſport with, but to warn others of the Danger.

Towards the Cloſe (20) of the fourth Century, when *Julian* had filled the Wilderneſſes and Mountains with Monks and Hermits by baniſhing the Chriſtians out of his

(20) They roſe ſomething earlier, probably from *Hilarion*, the Diſciple of *Anthony* the celebrated Monk of *Ægypt*: which *Hilarion* was the Founder of the Hermits in *Syria*, who were greatly increaſed from the Occaſion here mentioned. Meſſalianorum initium ſub Valentiniano ponere videtur Theodoretus Hiſt. Eccl. lib. iv. c. 11. Sed quum eorundem meminerit S. Ephræm tam hic (in Hymnis contra Hæreſes) quam in Teſtamento, palam fit eos circa annum 360 exortos fuiſſe. Certè S. Epiphanius hæreſ. 80. illos ſub Conſtantio Meſopotamiam infeciſſe refert. *Aſſeman. Bibl. Orient. Tom.* i. *p.* 128. *Hilarion* died a few Years after *Julian*, aged 80; and began his Monaſtic Life at 16, in the Beginning of the 3d Century; he followed *Anthony*, who was a follower of *Paul* of *Ægypt* the firſt Hermit. Quem monte habitaſſe *Sozomenus* tradidit; nihil autem operis præter Preces facientem: Suſtinuiſſe autem quaſi pro dimenſo ſuo exercitium, per dies ſingulos trecentas præcationes; quarum ut numerum obſervaret, in ore volverit totidem lapillos, quorum ſingulos ad precationes ſingulas depoſuerit. *Lib.* 6. *c.* 29.

Cities,

SER. IV. Cities, a Sect prevailed in *Syria*, called *Maſſalians*, or *Praying Monks:* They compriſed the Life of a Chriſtian in two Duties only, to *pray* and to *ſleep*. Original Corruption with them was not a Diſeaſe in Nature, but a real Poſſeſſion of the Devil, to the expelling of which Baptiſm availed not, but receiving the *Holy Ghoſt* by Prayer. They taught that you might know preciſely the Time when the evil Spirit left any one, by a viſible Exit, and ſee the *Holy Ghoſt* enter in the Form of Fire that hurt not, and might have *ſenſible* Evidence of his Illapſes. In order to attend more uninterruptedly to his Suggeſtions, they not only bid adieu to the World, but neglected the neceſſary Labours for the Support of Life, loſing themſelves in the Raptures of Prayer, and burying themſelves in Sleep, for the Entertainment of Viſions and Revelations. Thus renewed by the *Holy Ghoſt*, they taught that good Works could not but follow; no Paſſions could blind or divert them from what was right; they needed no religious Exerciſes to ſubdue, no Inſtruction to direct or regulate them; Goſpel Truths and Goſpel Rules

were

were unneceſſary or abrogated there, where the Spirit of Truth reſided, and by whoſe Motions they were guided in all their Actions, by whoſe Aſſiſtance they were enabled to propheſy, and enjoy the Preſence of the ever-bleſſed Trinity, beholding them with their Eyes (21). We are commanded indeed to *pray without ceaſing*[r], but if any one ſhould adhere to the Precept ſo ſtrictly, as to ſeclude himſelf from all Company or Employment, and waſte himſelf in the Fervors of Devotion without Intermiſſion, till Nature oppreſſed and wearied ſunk into Slumber, we need be but little ſurpriſed at the Wildneſs and Extravagance of his Dreams, or at the Strangeneſs of his Opinions after ſo fanciful a Courſe of Life. The ſame Apoſtle that preſcribes to *pray without ceaſing*, recommends his own Example of *labouring Night and Day*[s]; and a good conſiſtent Chriſtian will endeavour to reconcile both, by neglecting neither. The Spirit of Prayer and Supplication is one of the valuable Gifts

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[r] 1 Theſſ. v. 17.

[s] 1 Theſſ. ii. 9.

(21) See the Centur. Magdeburg. *Cent.* 4. *c.* 5. *p.* 387. where an Account is given of them from *Theodoret* and *Auguſtin.*

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of the *Holy Ghoſt*; but *all* Prayer and Supplication is not ſo; for falſe Gods were prayed to, as well as the true: And our Saviour cautions us againſt Extravagance in them by uſing [t] *long Prayers, and making vain Repetitions.* We have many (22) Inſtances of Perſons who have been ardent and enlarged in Prayer, and yet were deſtitute of all true Piety towards God, or Humanity towards Men. From the true Spirit of Prayer, proceed thoſe Interceſſions only which are according to the Will of God; decent Addreſſes which regard the Majeſty of Heaven, and our own Unworthineſs, and ſuited to our Wants and Situations.

[t] Matth. vi. 7.

(22) *John Baſilides* or *Baſilowitz*, great Duke of *Muſcovy*, ob immanitates inauditas infamis, (ſays *Thuanus Hiſt. lib.* lxxx. *p.* 225, though he ſuſpects ſome Hiſtorians had aggravated his Barbarities) was remarkable for his Faſting and Praying, and ſevere with his Soldiers and Courtiers, who did not follow his Example. The blaſphemous *Caſpar Schwenckfeld* was another Inſtance of a Wretch moſt ardent and enlarged in Prayer; and our own execrable *Hacket*, who pretended to have been anointed in Heaven by the Holy Ghoſt, and that he was Jeſus Chriſt come to judge the Earth, fertur inconcipiendis extempore precibus adeo excelluiſſe, ut Dei Spiritu eum totum ardere, & ab eo ipſius regi linguam, iſti duo crederent (his Diſciples *Coppinger* and *Arthington*). Et adeo in ſui rapuit admirationem, ut nihil eum precibus non poſſe crederent à Deo obtinere; proinde quidvis ab eo poſſe perfici.

Ecſtatic

Ecſtatic Raptures and Dreams of *Union with God* (farther than that myſtical Union which all muſt enjoy with God and one another, who are baptiſed into, and partake of his One Spirit) are no Signs of being under the Influences of the *Holy Ghoſt*; Chriſtians *may* have them, for they are *Men*; and for the ſame Reaſon Heathens may have them too. Fevers and Phrenſies are the common *Infirmities* of Human Nature, and not the peculiar Privileges of *Chriſtians*. Thus we read of completative Chriſtians: contemplative.
'Who were raviſhed out of themſelves, 'and tranſlated into the Deity.'——But I have not enough of their Humour, to do Juſtice to their Sentiments, nor is *my* Mind ſo enraptured as *theirs*, which they tell us, 'Miro & incognito modo a Deo rapitur, à 'Deo, & in Deo ſuſcipitur, tota Deo ple-'na fit, tota in Deum transfunditur, ita ut

(23) *Carolus Horſenſius*, in his Comment on a Treatiſe of the Myſtic Theology aſcribed to *Dyoniſius Areopag.* in which he acknowledges that the Author of that Tract was a Follower of the *Platoniſts*, and ventures ſo far as to ſay, Ego equidem dum Procli Philoſophi Platonici in Theologiam Platonis axiomata animadverto, firmiter mihi perſuadeo aut Dionyſium Procli ſcripta legiſſe, aut Proclum libris Dionyſii operam navaſſe. *See Caſaubon on Enthuſiaſm, p.* 113.

'Eſſentia

'Essentia Dei ejus Essentiæ & Substantiæ 'intimè et absque ullo modo creato unia-'tur (23).' If we would have it construed with Exactness, we must apply to those who are able to preserve the Spirit of the Original by partaking of it. The *Familists* hit it off with great Conciseness, when they talk of their illuminated Elders being *godded with God.* Such Notions were unknown in the Church till the sixth Century, and were then borrowed not from Scripture, but Pagan Theology. The *Platonists* were full of those Ecstasies, boasting of their being united to God, and (as they expressed it) of *joining their Center with the Center of the Universe* (24). From them the less cautious Christians drew these Notions and Expressions, which were the *Extravagance* of *Paganism*, not the *Sobriety* of the *Gospel.*

But I hasten to my second Conclusion, and observe from the above-mentioned Instances, that there are Rules to be gathered from them, by which we may distinguish

(24) Τέλος αὐτῷ [Πλοτίνῳ] ϗ σκοπὸς ἦν τὸ ἑνωθῆναι ϗ πιλᾶσαι τῷ ἐπὶ πᾶσι Θεῷ, ἔτυχε δὲ τρίς ποτε ὅτε συνήμην αὐτῷ τὸ σκοπὸν τοῦτο——ᾧ δὲ ϗ ἐγὼ Πορφύριος ἅπαξ λίγω πλησιάσαι ϗ ἑνωθῆναι. *Porphyr.* see *Cudworth*, p. 549.

betwixt

betwixt true Inſpiration and Illuſion. We may obſerve, 1. That the Truth of any *extraordinary* Miſſion muſt reſt on the Promiſe of former Prophecies. When any one challenges to be heard as coming from God extraordinarily, and it ſhall be objected to him, that his Ecſtaſies are the Effects of natural Means, that he is full of new Wine, or elſe intoxicated with his own Humour, and *drunken though not with Wine* [u]; if what he aſſerts be true, he can produce his Credentials. St. *Peter* and the Infant Church cry out, *This is that which was ſpoken by the Prophet Joel* [w]. 'Tis true Impoſtors are uſually very full of Scripture, and can apply with great Volubility: St. *Peter* ſays, This is the very Thing foretold; and then produces the Prophecy, and proves the particular Completion of it at that time by the Marks and Signs, which were to aſcertain the preciſe time of its being fulfilled.

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[u] Iſa. li. 21.

[w] Acts ii. 16.

2. The Claims of Prophets muſt be ſupported by Miracles; when our Saviour was called by ſome a Madman, or one poſſeſſed, others recurred to his Works as his proper Vouchers, *Can a Devil open the Eyes of the*

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Blind[x]? Upon which Fact they argued in the ſame Manner before, *How can a Sinner do ſuch Miracles*[y]?

[x] Joh. x. 21.

[y] Joh. ix. 16.

3. For our more Security, both muſt concur: The Claim muſt be drawn from former Prophecies, and their Interpretation of ſuch Prophecies ſupported by Miracles. Thus our Saviour refers the *Jews* to their own Oracles, *Search the Scriptures, they are they which teſtify of me*[z]. Nor ſatisfied with that alone, he ſays, *the ſame Works which I do, bear Witneſs of me*[a]. So when *John* ſent to know if Chriſt was HE, the Perſon foretold? he bids him compare the Prophecy and Completion. *Go and ſhew John again thoſe Things which ye do hear and ſee; the Blind receive their Sight, and the Lame walk, the Lepers are cleanſed, and the Deaf hear*, &c.[b] Theſe were the Things foretold as the Marks of the Meſſias; theſe Things you hear and ſee performed by me. He approved himſelf to be the Prophet that ſhould come, or was promiſed, by Appeals to Scripture, which particularly pointed him out, *and by Miracles, and Wonders and Signs done in the Midſt of them*[c]. So we find that

[z] Joh. v. 39.

[a] Joh. v. 36.

[b] Matth. xi. 4, 5.

[c] Acts ii. 22.

his Diſciples could not only ſay in their Vindication, *This is that which was ſpoken by the Prophet*, but *many Wonders* [d] *and Signs alſo were done by the Apoſtles.* And both together were what St. *Paul* calls *the Demonſtration of the Spirit and of Power* (25). SER. IV.

[d] Acts ii. 43.

As this Demonſtration of the Spirit and of Power, are the Scripture Marks of *miniſtring Grace* in Perſons ſent by an extraordinary Commiſſion; ſo neither need we be deceived concerning *ſaving Grace* in ourſelves. The carnal and the ſpiritual Man are too oppoſite to be miſtaken. The Signs are open. *Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Hereſies, Envyings, Murders, Drunkenneſs, Revellings, and ſuch like* [e], are the Works of the Fleſh; if we reliſh, and indulge ourſelves in any of theſe Vices, we know we are not under the ſaving Influences of Grace. We may have received the *Holy Ghoſt* in his Ordinances, we may have complied with ſome of his Motions; but then we have reſiſted

[e] Gal. v. 19, 20, 21.

(25) Τᾶς προφητείας, ἱκανὰς πιστοποιῆσαι τὸν ἐπιγγελίαν εἰς τὰ περὶ Χριστοῦ· Τερατείας δυνάμεις, ὧν ἴχνη ἔτι σώζεται. *Orig. contra Celſ.* See *Hammond* on 1 *Cor.* ii. 4.

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others, and thereby obſtructed his Conqueſt over our Corruption; and while this Obſtinacy continues, the Fire which he kindled in us gradually burns down, and if we take no Care to renew it, will quite expire. It will indeed, like fading Lamps, break out in one ſtrong Effort at the laſt, and raiſe our Bodies from the Grave, and (26) then quite deſert the Soul for ever. But where his Motions are cheriſhed, the Flame increaſes, conſuming the Droſs which remains, and lights up all the Soul with *Love*, *Joy*, *Peace*, *Long-ſuffering*, *Gentleneſs*, *Goodneſs*, *Faith*, *Meekneſs*, *Temperance*[f]. Theſe are the Fruits, and declare the Tree. *Gregory* of *Nazianzum* deſcribes the different States ſo as to give us a good Rule to judge of ourſelves by: '(27) Yeſterday thou wert a Time-ſerver; 'to-day

[f] Gal. v. 22, 23.

(26) Baſil de Sp. S. p. 328. Οἱ λυπήσαντες τὸ πνεῦμα τὸ ἅγιον, τῇ πονηρίᾳ τῶν ἐπιτηδευμάτων αὐτῶν. ἢ οἱ μὴ ἐπιεγασάμενοι τῷ δοθέντι, ἀφαιρεθήσονται ὃ εἰλήφασιν, εἰς ἑτέρους μεταθεμένης τῆς χάριτος. ἢ καλά τινα τῶν εὐαγγελιζῶν, καὶ διχοθομηθήσονται παντελῶς . . . ἀλλὰ διχοτομία, ἡ ἀπὸ τῦ πνεύματος εἰς τὸ διηνεκὲς τῆς ψυχῆς ἀλλοτρίωσις. νῦν μὲν γὰρ, εἰ καὶ μὴ ἀνακέκραται τοῖς ἀναξίοις, ἀλλ' ὑῦν παρεῖναι δοκεῖ· πως τοῖς ἅπαξ ἐσφραγισμένοις, τὴν ἐκ τῆς ἐπιτροφῆς σωτηρίαν αὐτῶν ἀναμένων. Τότε δὲ ἐξόλως τῆς βεβηλωσάσης αὐτῦ τὴν χάριν ψυχῆς ἀποτμηθήσεται.

(27) Χθὲς πίστιν εἶχες τὴν τῶν καιρῶν, σήμερον τὴν τῦ Θεῦ γνώριστον. χθὲς τὸ δοκεῖν τις ἐτίμας, σήμερον τὸ εἶναι προτίμησον. χθὲς

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'to-day thou art not aſhamed of thy Ma-
'ſter Chriſt: Yeſterday thou didſt affect the
'Praiſe of Men, to-day thou ſetteſt more by
'an honeſt Life: Yeſterday thou ſetteſt
'thyſelf up to be ſeen of Men, to-day thou
'chooſeſt Retirement and divine Medita-
'tions." Such a Change he tells us is a Proof of our ſpiritual Renovation. But if it be otherwiſe with us, and the following Day find us as bad as we were the Day before, we have no Part in it. If we are ſo happy as to find the above-mentioned Graces in our Souls, the Spirit thus manifeſted will *ſeal us to the Day of Redemption* [g], *quicken our mortal Bodies* [h], and reward our faithful uſe of his few Gifts here, with plentiful Effuſions of GLORY hereafter (28).

[g] Epheſ. iv. 30.
[h] Rom. viii. 11.

χθὶς ἦσθα θιάσικὸς, σήμερον φάνηθι θεωρήτικος . . . . ἐὰν οὕτω διανοῇ . . . . καὶ οὕτω ποιῇς, ἔσαί σοι ὁ οὐρανὸς καινὸς, καὶ ἡ γῆ καινὴ. *Orat.* 43. *p.* 703.

(28) Τίς γὰρ οὕτως ἀνήκοος τῶν ἡτοιμασμένων παρὰ Θεῷ ἀγαθῶν τοῖς ἀξίοις, ὡς ἀγνοεῖν ὅτι καὶ τῶν δικαίων ὁ σίφανος, ἡ τοῦ πνεύματος ἐστι χάρις, δαψιλεστέρα τότε καὶ τελειοτέρα παρεχομένη, καὶ τὴν ἀναλογίαν τῶν ἀνδραγαθημάτων τῆς πνευματικῆς δόξης διανεμομένης ἑκάστῳ; ἐν γὰρ τοῖς λαμπρότησι τῶν ἁγίων, μοναὶ πολλαὶ παρὰ τῷ πατρὶ, τοῦτ' ἔστιν, ἀξιωμάτων διαφοραί. ὡς γὰρ ἀστὴρ ἀστέρος διαφέρει ἐν δόξῃ, οὕτω καὶ ἡ ἀνάστασις τῶν νεκρῶν. οἱ τοίνυν σφραγισθέντες τῷ πνεύματι τῷ ἁγίῳ εἰς ἡμέραν ἀπολυτρώσεως, καὶ ἣν ἔλαβον ἀπαρχὴν τοῦ ἁγίου πνεύματος, ἀπέραντον καὶ ἀμετάθετον διασώσαντες, οὗτοί εἰσιν οἱ ἀκούσαντες, εὖ δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω. *Basil de Sp. S. p.* 328.

SERMON V.

Why neceſſary to receive the HOLY GHOST.

Preached *March* 5, 1740.

TITUS iii. 3, 4, 5, 6, 7.

For we ourſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, hateful and hating one another.

But after that the Kindneſs and Love of God our Saviour toward Man appeared,

Not by Works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration, and renewing of the HOLY GHOST ;

Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour :

That being juſtified by his Grace, we ſhould be made Heirs according to the Hope of eternal Life.

SERM. V. HAVING proved the Divinity and Perſonality of the *Holy Ghoſt* ; and anſwered

ſwered at large an Objection urged againſt the Novelty of this Doctrine; having alſo explained the Manner of receiving the *Holy Ghoſt*, ſhewing what his Gifts and Graces are, and how to diſtinguiſh them from Counterfeits; I proceed to

The *Third* Enquiry which I propoſed to make, namely, into the Expediency of receiving the *Holy Ghoſt*? what is the End and Benefit thereof?

Of great Importance we ſhould ſuſpect it to be from St. *Paul*'s making it his leading Queſtion to the *Epheſian* Converts, *Have ye received the Holy Ghoſt ſince ye believed*[a]? How great that Importance is, is very explicitly ſet forth in the Words before us. The Sum of it is SALVATION; *according to his Mercy he* SAVED *us by the waſhing of Regeneration, and Renovation of* or (1) by *the Holy Ghoſt*. The Parts which make up this Salvation are 1. An Exemption from Puniſhment by our Ac-

[a] Acts xix. 2.

(1) For ſome Copies, read διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως διὰ πνεύματος ἁγίου· and ſo reads my old *Syriac*, though with a Mark upon the ſecond διὰ, as if ſome Copies omitted it.

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quittal in Judgment, *being juſtified*; and 2. A Promiſe of great Reward, *Eternal Life.* Both Acts of Mercy; for we of ourſelves could not ſtand in that Judgment, being as he deſcribes *fooliſh, diſobedient, deceived, ſerving divers Luſts and Pleaſures, living in Malice and Envy, hateful, and hating one another*; wherefore our Juſtification is an Effect of great Love and Kindneſs, it proceeds *not from Works of Righteouſneſs which we have done*, but *we are juſtified by* GRACE: Much leſs could we claim eternal Life, which follows only upon ſuch Juſtification, and even then by Promiſe, not of Neceſſity; being thereby MADE *Heirs* not neceſſarily but *through* HOPE *of eternal Life.* The whole is aſcribed to the *Holy Ghoſt ſhed on us abundantly through Chriſt.*

This Repreſentation is built upon a Supposition that we are all Sinners; the Truth of This we muſt be convinced of, before we can be ſenſible of our Want of Grace, or apply ourſelves in earneſt to the Means of receiving it.

We have ſeen the Character St. *Paul* gives of the Chriſtians in his Time, that they were deep

deep immerſed in their Sins when the Goſpel found them. And *ſuppoſe ye that thoſe Galileans were Sinners above all the Galileans*[b]? or that the *Greeks* and *Barbarians* were leſs corrupt? The Gentiles are plainly implied in the Character when he ſays Ἦμεν γὰρ ΚΑΙ ἡμεῖς. We ourſelves *alſo* were ſometimes fooliſh, diſobedient, *&c.* even we as well as others. And in his Epiſtle to the *Romans* he gives a dreadful Deſcription of the Heathen World, ſo bent to Sin, that they were abandoned to it, given up to vile Affections and a reprobate Mind[c]. He tells us elſewhere, that ALL *have ſinned*[d]; *all the World is guilty before God*[e]; *Jew and Gentile are concluded under Sin*[f]. The Writers of the Old Teſtament give the ſame Account; *There is none that doeth good, no NOT ONE*[g]; *There is not a juſt Man that doeth good, and ſinneth not*[h]. The *Pagans* give the ſame Account; St. *Paul*'s Contemporary *Seneca* complains that every one has ſinned more or leſs(2); that there is not a Man to be found who could

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[b] Luke xiii. 2.

[c] Rom. i. 26. 28.
[d] Rom. iii. 23.
[e] Rom. iii. 19.
[f] Rom. iii. 9.
[g] Pſ. xiv. 3.
[h] 1 Kings viii. 46.

(2) *Omnes* mali ſumus. *de irâ, lib.* 3. *c.* 20. & peccavimus *omnes*: alii gravia, alii leviora. *de Clement.* i. 8. Si puniendus eſt, cuicunque pravum maleficumque ingenium eſt, pœna *neminem* excipiet. *de irâ, lib.* ii. *c.* 31.

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acquit himſelf (3); that the Misfortune of human Nature is ſuch, that there is a Neceſſity and Love of ſinning (4); and he informs us, not only what Men were at that Time of Day, but that heretofore they had ſinned, and would continue to do ſo as long as they lived (5). All Hiſtory and Philoſophy atteſt this Truth; all Laws, Precepts and Government ſuppoſe it. But the ſtrongeſt unhappieſt Proof of all, is, that every one of us knows it by Experience; and *if we ſay that we have no Sin, we deceive ourſelves, and the Truth is not in us*[i]. Was the Caſe otherwiſe, we ſhould have no Occaſion for, no Intereſt in a Saviour; the End of his coming was *to ſave Sinners*[k], *they* are the Object of his Mercy, and *All Men* are the Object of his Mercy, for *the Grace of God to Salvation has appeared unto all Men*[l]; and the Goſpel, the good Tidings of Peace and

[i] 1 John i. 8.

[k] 1 Tim. i. 15.

[l] Tit. ii. 11.

(3) *Nemo* invenitur qui ſe poſſit abſolvere. *de irâ, lib.* ii. *c.* 14.

(4) Inter cætera mortalitatis incommoda, & hæc eſt Caligo mentium, nec tantum *neceſſitas* errandi, ſed errorum *Amor. de irâ, lib.* ii. *c.* 9. Innocentiam inviti ac renitentes perdidimus. *de Clem.* i. 8.

(5) Non delinquimus tantum, ſed uſque ad extremum ævi delinquemus. *Ibid.*

Salva-

Salvation, is commanded to be preached in all the World *to every Creature*[m]. SERM. V.

[m] Mark xvi. 15.

The Fact therefore is too notorious to be denied by any ſober Man; the greateſt Difficulty has been to account for ſo univerſal a Pravity. If all Men ſin, under all Circumſtances and Diſpenſations, there ſeems to be ſome original Fault in our Conſtitution, ſome unconquerable Biaſs infuſed into it, which brings us under a Neceſſity; and this removes the Fault from our own Wills, and transfers it to the Author of our Nature. And indeed ſome original Fault we muſt be obliged to acknowledge, not only from the above Conſideration, but alſo from the Complaint of the Pſalmiſt, That *He was ſhapen* or brought forth, *in Iniquity, and in Sin did his Mother conceive him*[n]. And that of upright *Job*, comparatively ſo at leaſt; yet even He ſays, That no one was free from Corruption, no though his Life was but a Day long (6): Agreeable hereto we find the Philoſophers lamenting an inborn im-

[n] Pſ. li. 5.

(6) Τίς γὰρ καθαρὸς ἔσται ἀπὸ ῥύπου; ἀλλ' οὐθεὶς,
Ἐὰν μὴ μία ἡμέρα ὁ βίος αὐτοῦ ἐπὶ τῆς γῆς.
C. xiv. 4, 5. in the Greek.

planted

planted Principle of Sin (7). Both *Jews* (8) and *Pagans* (9) uſed to offer Sacrifice, and

(7) Αἰτία [κακίας] ἐκ τῶν γενέσεων καὶ στοιχείων ἐπάγηλα, μᾶλλον ἢ ἐξ ἀμέων. *Timæus Locrus, de mund. nat.* p. 103. & Πάντων δὲ μέγιστον κακὸν ἀνθρώποις τοῖς πολλοῖς ἔμφυτον ἐν ταῖς ψυχαῖς ἔστιν. *Plato.* p. 731. *De Legib.* lib. 5. Κακὰ δέ γε πολὺ πλείω ποιοῦσιν ἢ ἀγαθὰ πάντες ἄνθρωποι, ἀρξάμενοι ἐκ παίδων, καὶ ἐξαμαρτάνουσιν ἄκοντες. *Hipp. maj.* p. 296.

(8) *Lev.* xii. 4. *She ſhall not come into the Sanctuary, until the Days of her Purification be fulfilled:* Where the Text mentions only the Mother, but that the Child was alſo included we find from *Luke* ii. 22. *When the Days of* THEIR *Purification, according to the Law of Moſes, were accompliſhed.* Our Engliſh reads indeed *her* Purification, as the Vulgate, and one or two Greek Copies, but the oldeſt, beſt, and moſt MSS. have καθαρισμῦ αὐτῶν, with which accords my ancient Syriac Verſion without any Note of a various Reading. And that the Cuſtom of the Law had reſpect to the Infant is evident from the 27th Verſe—*The Parents brought in the Child Jeſus, to do* FOR HIM *after the Cuſtom of the Law.* And St. *Auguſtin* commenting on this Law *Quæſt. ſup. Lev. lib.* iii. aſks why the Mother was to offer a Sin-offering? Numquod peperiſſe peccatum eſt? An hic oſtenditur illa propago ex Adam, unde Apoſtolus dicit, per unum hominem peccatum intravit in mundum, & per peccatum mors, & ita in omnes homines pertranſiit? Et hic ſatis apparet quemadmodum dictum ſit, ego in iniquitatibus conceptus ſum, & in peccatis mater mea in utero me aluit. In like Manner ſpeaks *Origen* in his Comment. in Epiſt. ad Roman. lib. 5.

(9) Thus we find in *Plautus* his *Truculentus*, *Act.* ii. *ſc.* 4. the Strumpet *Phroneſium* is very ready at the Pagan *Practice of Piety*,

Quin Dîs ſacruficare hodie pro puero volo
Quinto die, quod fieri oportet.

with the Latins this Dies luſtricus was the *eighth* Day for a Daughter, and the *ninth* for a Son. *Scalig. in loc.*

expiate

expiate the Mother and the Infant: and our Saviour informs us that the natural Birth itſelf excludes us from Heaven; that what is ſo born is Fleſh, which muſt be born again of the Spirit before it enters there[o]. Whence it appears that we are *born* Sinners, and Infants muſt be accounted ſuch, otherwiſe they have no Claim to Salvation through Chriſt. But will not this make God, the Author of our Nature, the Author alſo of Sin? God forbid we ſhould entertain ſo blaſphemous a Suggeſtion, which Chriſtians and Heathens have jointly agreed to reject! Though their Accounts of it otherwiſe have been not a little wild and perplex'd. However as a Knowledge of the Diſeaſe is neceſſary to ſhew the Aptneſs of the Remedy, I ſhall with all Humility enquire how this Corruption is propagated, and how cleanſed by the Operations of the *Holy Ghoſt*.

[o] John iii. 5.

In order hereto I find it will be convenient to take Notice of two very remarkable and different Accounts given of it in the third Century of Chriſtianity.

The one was *Origen*'s, who ſuppoſed the preſent Biaſs towards evil proceeded from ill

Habits

Habits contracted by the Soul in a pre-exiſting State, where they had been created from Eternity with an abſolute Freedom of Will; but for their bad Elections were encruſted with groſs terreſtrial Bodies and turned down into this World both for their Puniſhment and their Cure. That they undergo ſeveral Changes and Degrees of Perfection and Miſery. Thoſe who had once been Angels, from an Abuſe of Liberty were now become Men, and thoſe who now are Men, by a right Uſe of their Liberty would become Angels again; and that the very Devils themſelves ſhould at length find a Revolution in their Favour (10). If we would know whence *Origen* drew his Opinions, we muſt find out his School; his Maſter *Ammonius* was a philoſophical Chriſtian, the Diſciple therefore derived his Inſtructions from the Scriptures and Philoſophy. And as we cannot find any Foundation in Scripture to build ſuch Tenets upon, we muſt trace up to the other Source, and look for them among the Writings of his favourite *Plato*. There we read of Souls

(10) See *Du Pin*'s Bibliotheca Patrum, in the Life of *Origen*, p. 111.

attending

attending *Jupiter*; ſome of which by the Pravity of their Wills, which he calls their Charioteer, forſake the Contemplation of Truth, and thereby loſe their Wings, or thoſe ſpiritual Deſires which lift them up to Heaven; for which they are thruſt into ſuitable Bodies of Philoſophers, Kings, Artiſts, Mechanics and Huſbandmen; in which if they behave well, they obtain a better Tranſmigration; if ill, a worſe; till purged through different States, at length their Wings grow again, *i. e.* their ſpiritual Deſires revive, and they revert to their firſt Condition in Heaven (11). And this Doctrine of Tranſmigration, with many others, *Plato* received from *Pythagoras*. SERM. V.

The other Opinion which obtained much more in the ſame Century was propagated by that arch Heretic *Manes*: He taught two eternal Principles, one was Light the Author of Good, and this was God; the other was Darkneſs, the Author of Evil, and that was Matter; that every one of us receives a Soul from each of Theſe, the one of which is a

(11) See *Plato's Phædrus Ed. Serr. Tom.* iii. p. 246, 247, 248, 249.

Part

SERM. V. Part of God, the other a Part of the evil Principle, which enters into our Conſtitution and makes a Part of it; that this was an evil Subſtance, and the Cauſe of natural Corruption. And as Neceſſity is inſeparable from Matter, from this evil Principle proceeded a Neceſſity of ſinning; and that all Things are done by Fate, according to the eternal Predeſtination of God with reſpect to theſe two contrary Principles (12). Theſe, or ſuch like Opinions were indeed eſpouſed by elder Heretics in the Church, ſuch as *Cerdon*, *Marcion*, and ſome others; but *Manes* ſeems rather to have ſucceeded to them as a *Perſian*, and Heir to the Doctrines and Books of his Maſter *Terebinthus*, deriving them from *Zoroaſter* the Contemporary and probably the Acquaintance of *Pythagoras* (13). Contrary

(12) See Hiſtory of Montaniſm, p. 281—283.

(13) *Manes* was a *Perſian* or *Babylonian* as *Ephræm Syrus* calls him 14 *Hymn. adv. Hæreſ.* and Fate was the old *Chaldæan* Doctrine as he informs us, 8 *Hymn.* Ethnici cum Chaldæis conſpirant, & libertate ſua abutentes libertatem tollunt, aientes, malum Deum noſtro arbitrio eſſe fortiorem, Fatumque voluntatem cogere, ſibique ſubjicere. With theſe the *Indian* Brachmans agreed ſo far, that the ſame *Ephræm* calls this Hereſy the *Error Indicus*. Error quoque Indicus Manetem tenuit, qui duo pugnantia numina introduxit.

Hymn.

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as theſe Opinions look, it would be no great Difficulty ſo far to reconcile them as to ſhew, with no little Probability, that they both derived from the ſame Tradition, which was divided amongſt them and corrupted. Notions of this evil Principle we meet with among all Nations, ſo widely ſcattered from one another, that they muſt have received it from ſome very ancient Doctrine: The *Jews*, the *Ægyptians*, the *Brachmans*, the *Chineſe*, the *Peruvians* diſcover it; but theſe all ſuppoſe him to have been created, and the *Perſians* in particular ſhew how they came by this Opinion, calling him expreſsly by the Name of *Satan*. Theſe conſidering that Angel only after his Fall, and from a Tradition of the Temptation in Paradiſe, fancied Sin proceeded from the overpowerful Influences of an evil Principle; but the *Grecian* Philoſophers catched the other Part of that Angel's Hiſtory who fell from Heaven by an

Hymn. 3. And as *Aſſemani* obſerves, compertum eſt, Brachmanas cum Manichæis in multis convenire. *Biblioth. Orient.* p. 122. And yet theſe ſame Brachmans, as *Huetius* remarks, præcipua omnia Pythagoricæ Philoſophiæ capita, . . . pertinaciter ad hunc diem retinuerunt; potiſſimum verò doctrinam Metempſychoſeos. *Dem. Evang. p.* 166.

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Abuſe of his Free-Will, whence they taught that the Will was free to Good or Evil, though both acknowledged that our Immerſion in Matter lays a Biaſs upon it to the laſt.

The unhappy Encreaſe and Conſequence of the *Manichæan* Doctrines in the End of the third Century, indulging Men in their Vices by throwing the Blame on an evil Nature and Neceſſity of ſinning, made *Pelagius* in the Beginning of the 4th, a Man eminent for his Piety in the Chriſtian (14) Church, endeavour to awaken Men from this indolent giving way to Vice, by magnifying the Powers of Nature and Free-Will, of which the *Manichees* had ſpoken too unworthily; and taught a Freedom of Will in all Men to Good or Ill, without the Aſſiſtance of Grace; though he acknowledged that the Fleſh gives a *Propenſity* to Ill, and that therefore the divine Aſſiſtance was deſirable to facilitate our Choice of Virtue. This was agreeable to the *Platonic* Opinion before mentioned, a little new dreſſed and altered

(14) Vir Sanctus, & non parvo profectu Chriſtianus. As *Auſtin* himſelf admits. *lib.* iii. *de Peccat. meritis & remiſſ.* c. 1.

by

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by *Origen* and his Diſciples (15). But it was contrary to Scripture which teaches us, that it is God, and not Nature, that worketh in us both to *Will* and to *Do*[p]; that without Chriſt we can do nothing[q]; and therefore exhorts us, not only *to watch* according to our own Powers, but alſo *to pray*[r] for farther Help, that we *enter not into Temptation*. And as it is quite ſubverſive of the Doctrine of Grace, was warmly oppoſed by St. *Auguſtin* before the Middle of that Century. His Abhorrence of *Pelagianiſm* might perhaps make him fly too far towards the other Extreme, to which when young he had been addicted; however ſome of his incautious Followers have certainly too much inclined to *Manichæiſm*. Some Dregs of which appear, not only in the *Fomes Peccati* of the

[p] Phil. ii. 13.
[q] 1 John xv. 5.
[r] Matth. xxvi. 41.

(15) Of the Riſe of Pelagianiſm thus writes *Jerom* in *Præf. lib.* 4. *in Hierem.* hæreſis Pythagoræ & Zenonis ἀπαθείας καὶ ἀναμαρτησίας (that the Soul had Freedom of Will and Ability ſufficient to arrive at a State of Impeccability.) quæ olim in Origene, & dudum in diſcipulis ejus Grunnio, Evagrioque Pontico, & Joviniano jugulata eſt, cœpit reviviſcere. But it muſt be remarked, that *Origen* and his Diſciples never denied original Corruption, which was in us a Biaſs to Evil; but maintained that we had by Nature Strength ſufficient to arrive at an impeccable State.

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Mahometans, which locally deſcended to them from the Inſtructors of *Manes* who were *Saracens* (16); but alſo in the *corrupted Subſtance* which the *Zuinglians* made original Sin to be (17), and in the Transformation of our Natures into Devils (18); being half Devils and half Beaſts, as if our Souls were Emanations of the bad Principle, impriſoned in Bodies which we have in common with the Brutes; in the Doctrine of a Neceſſity of ſinning in Conſequence of God's Predeſtination; and ſome others, which are originally *Manichæiſm* ſtrained through (19) the leſs guarded Paſſages of St. *Auguſtin*.

I thought

(16) *Buddas* or *Terebinthus*, and *Scythianus*. Of the ſame Stamp is that Something as hard as Iron, as heavy as Lead, as rough as Earth, as dark as Soot, which happened to the pearly paradiſical Body of Adam. *Law's Anſwer to Dr. Trapp. p.* 37.

(17) See Council of *Trent. lib.* 2.

(18) *Hilderſham in Pſ.* li. *Sect.* 60. Adamus ſibi ac poſteris ſuis accepit Imaginem Satanæ, in eamque mutatus eſt. Hincque factum quod omnes naturâ quam maximè Diabolo ſimiles ſimus.

(19) This was firſt done by *Florus*, who either miſunderſtood St. *Auguſtin*, or was himſelf miſunderſtood by the Monks of *Adrumetum*, ſo far as to be thought to have repreſented that Father as a Denier of Free-Will, and an Aſſerter of a fatal Neceſſity. Of which Miſtake St. *Auguſtin* himſelf

I thought it convenient to take Notice of these two very different Accounts, and trace them up to their Originals, 1. That I might remove out of the Christian Church some strange Doctrines which we find taught in it, and restore them to their true Owners. 2. To observe that this universal Corruption is assented to by Men of all Complexions, remote from one another both in Sentiment and Situation as East is from the West; the Darkness of *Paganism* would not cover this Truth, and Heresy felt it in it's own Perverseness; no Air or Clime could heal the SERM. V.

himself takes Notice in a Letter to those Monks. Aut ipse [Florus] non intelligit Librum meum, aut fortè ipse non intelligitur, quando difficillimam Quæstionem & paucis intelligibilem solvere atque enodare conatur. *Ep.* 46. Soon after, the Semi-pelagians of *France* were forward in charging him with Errors, which they pretended that his Writings established, and which Errors they condemned in *Lucidus* at the Synod of *Arles*. These Errors were afterwards espoused, and maintained as *Augustin*'s by *Gottschalk*, a busy Monk in the 9th Century. Who officiously scattered his Tares in *Germany* where he was born, and in *Dalmatia* and *Panonia* by itinerant preaching there under Pretence of converting the Infidels. Which Tares have never since been weeded out, choaking the Schools with the Subtleties of the *Thomists*, distracting the Church of *Rome* with *Jansenism*, and infecting the Protestants with *Calvinism*: Some strong Fibres of which, by Means of the unhappy Exile of our Divines at *Geneva*, in the *Marian* Persecution, took deep Root in *England* in the Days of Queen *Elizabeth*.

Diſeaſe, fled Men to *China* or *Peru* the Wound went with them. So that we muſt deduce it from the ſame common Source that we derive our Natures from, which is, the firſt Parents of human Kind. A third Uſe which I would make of this View is, to be a Check upon our Judgments, that, ſince the Extremes of *Free Will* and *Neceſſary Evil* have introduced many Errors into the Chriſtian Church, we be upon our Guard, leſt the Authority of Names, and Veneration of Perſons miſlead us contrary to the Scriptures. Let not the unblameable Beginning of *Pelagius* his Life ſeduce us into a vain Confidence of our own Strength, that we can *do* without Chriſt, to the Overthrow of Grace; nor the Sanctity of that great Light and Champion of Chriſtianity St. *Auguſtin* (20), who found Cauſe to retract many

(20) This Advice St. *Auguſtin* himſelf gives us in an Epiſtle to *Fortunatianus* Ep. cxi. p. 157. K. Neque enim quorumlibet diſputationes, quamvis Catholicorum, & laudatorum hominium velut Scripturas Canonicas habere debemus, ut nobis non liceat, ſalvâ honorificentiâ quæ illis debetur hominibus aliquid in eorum ſcriptis improbare atque reſpuere, ſi forte invenerimus quod aliter ſenſerint quam veritas habet, divino adjutorio vel ab aliis intellecta, vel à nobis. Talis Ego ſum in ſcriptis aliorum, tales volo eſſe intellectores meorum.

Things

Things which his Zeal had droped, perſuade us to leave off *working out* [t] our own Salvation, from miſinterpreted Notions of God's Decrees, and irreſiſtable Grace. I know no better Guide to conduct us through this intricate Queſtion than that Father himſelf is: He tells us, the *true Chriſtian* 'So aſſerts 'Free-Will as to impute the Origin of Sin, 'both in Angels and Men, to an Abuſe of 'that, and not to a Nature eſſentially evil 'of which we have no Account; this ut-'terly deſtroys *Manichæiſm*: at the ſame 'Time, that the Will, ſince captivated, can-'not recover it's Liberty again but by the 'Grace of God; which deſtroys the Hereſy 'of *Pelagius* (21).'

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[t] Phil. ii. 12.

(21) Sic aſſerit [nempe Catholicus] liberum arbitrium, ut non ex naturâ neſcio quâ ſemper malâ, quæ nulla eſt, ſed ex ipſo arbitrio cœpiſſe dicat & Angeli & hominis malum; quod evertit hæreſin Manichæam: nec ideo tamen poſſe captivam voluntatem, niſi Dei gratiâ, reſpirare in ſalubrem libertatem; quod evertit hæreſin Pelagianam. . . . . Jacet inter illos humana creatura inſtitutione bona, propagatione vitiata, bonis ſuis confitens optimum conditorem, malis ſuis quærens miſericordiſſimum redemptorem, Manichæos habens bonorum ſuorum vituperatores, Pelagianos habens malorum ſuorum negatores, utroſque Perſecutores . . . . Quiſquis mente catholicâ ita inter utrumque ſit cautus, ut ſic declinet Manichæum, ne ſe inclinet in Pelagium, rurſuſque ita ſe ſejungat à Pelagianis, ne conjungat Manichæis. *Contr. 2 Epiſt. Pelag. lib.* iv. *c.* 3.

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This is the true State of the Caſe according to the Scriptures: they will guard us againſt the two dangerous Extremes of an arrogant Merit to which we have no Claim; and the indolent Excuſe of Fate and Neceſſity for which we have no Grounds. If we examine thoſe ſacred Records, they will inform us, that *God created Man in his own Image* [u]; which *Solomon* explains, when he ſays, that God hath *made Man upright* [w]; able to weigh Things with an equal Balance, which had no light End to kick at ſpiritual Good for want of Knowledge, nor neceſſarily weighed down to earthly Things from the Overpoize of Affections. An Attribute aſcribed to God by the Prophet, *Thou upright, doeſt weigh the Path of the Juſt* [x]. Whence the Book of *Wiſdom* obſerves that; God *made Man the Image of his own Propriety* (22); and ſo long as no perverſe Choice made

[u] Gen. i. 27.
[w] Eccleſ. vii. 31.
[x] Iſaiah xxvi. 7.

(22) Ὁ Θεὸς ἔκλισε τὸν ἄνθρωπον ἐπὶ ἀφθαρσίᾳ, καὶ εἰκόνα τῆς ἰδίας ἰδιότητος ἐποίησεν αὐτόν. *Wiſd.* ii. 23. *Plato* in his *Phædrus* makes this the Property of the Gods, Τὰ μὲν δὴ τῶν θεῶν ὀχήματα ἰσορρόπως εὐήνια ὄντα, ῥᾳδίως πορεύεσθαι· τὰ δὲ ἄλλα πορεύονται μόγις. βρίθει γὰρ ὁ τῆς κακῆς ἵππος μεθέλκων, ἐπὶ γῆν ῥέπων τε καὶ βαρύνων, ἂν μὴ καλῶς ἠ τεθραμμένος ὑπὸ τῶν ἡνιόχων. ἔνθα δὴ πόνος τε καὶ ἀγὼν ἔσχατος ψυχῇ πρόκειται p. 247.

made him decline from this original Uprightneſs, he had great Variety of Enjoyments prepared for him in Paradiſe, with Privilege to eat of the Tree of Life, by which Means he might live for ever. Thus Man was created in Incorruption, and his Righteouſneſs, had he continued in it, would have made him immortal. The *Knowledge* of ſpiritual Good, without which the Will could not have been free, or have Power to chooſe it, was not eſſential, but ſupernaturally vouchſafed by immediate Revelations from God, and Communication with him: *Immortality* was not neceſſary to his Nature, but the additional Gift and Reward of his Creator, to be acquired by the Uſe of Means. SERM. V.

We are afterwards informed that by the Suggeſtions of the Serpent, which the Envy of the Devil employed, (one of thoſe *Angels*

p. 247. And how near this, allowing for the rhetorical Dreſs, or perhaps rather the hieroglyphic Dreſs, comes to the Chriſtian Doctrine of the Fall, may be ſeen from *Tatian*. Πτῶσις γὰρ ἡ τῆς ψυχῆς τὸ πνεῦμα τὸ τέλειον, ὅπερ ἀποῤῥύψασα διὰ τὴν ἁμαρτίαν, ἔπλη ὥσπερ νεοσσὸς, καὶ χαμαιπετὴς ἐγένετο. μεταβάσα δὲ τῆς ὑρανίου συνουσίας, τῶν ἐλαττόνων μετουσίαν ἐπεπόθησεν. and two or three Pages before, γέγονε μὲν ὢν συνδιαιτον ἀρχῆθεν τὸ πνεῦμα τῇ ψυχῇ. τὸ δὲ πνεῦμα ταύτην ἔπεσθαι μὴ βουλόμενη αὐλῷ καταλέλοιπεν. *Orat. contra Græc.*

who

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who ſinned and kept not their firſt Eſtate [y] or Dignity, but deſerted their own Habitation; Fragments of which Tradition we before obſerved among the Philoſophers; through his Suggeſtions, I ſay, we are informed that) our firſt Parents were prevailed upon to make a wrong Election, chooſing to indulge Appetite, and the Senſes, rather than believe or regard the Commands and Information of Heaven, by one obſtinate Act renouncing the divine Aſſiſtance, and defying the Mortality which God had threatned. The Soul, which before was enlightned by the perpetual Preſence of God in it, after this voluntary departing from it was confounded in the Darkneſs of it's own natural Faculties: all the Knowledge he attained, was the comfortleſs Experience of a benighted Traveller; he knew his Sun was ſet, and that his own Eyes would no longer ſerve him to eſcape Precipices; they were indeed *open*, but diſcerned only the want of the divine Light and Protection: They could diſcover no Traces to lead him *where the Light dwelleth* [z], nor was it in his Power to *command the Morning*, and call forth the Day-ſtar to riſe in

[y] 2 Pet. ii. 4. Jud. 6.

[z] Job xxxviii. 19. 12.

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in his Heart again. Nor was this all his Misery; for the Consciousness of his Guilt introduced disordered Passions into his Soul such as Shame, Fear, Remorse, irregular Appetites, and Aversion from God. *They made themselves Aprons; they were afraid*; and *hid themselves*[a] from the Presence of God. Thus his Freedom of Will was weakened towards spiritual Good, by the want of that supernatural Knowledge which made it a Poize against carnal Things; and at the same Time inclined to Evil by the Inlet and Torrent of irregular Passions (23). The Consequence of this Loss of Righteousness, was Loss of Happiness: Man thus disordered, and averse from God, could not but be miserable. His Maker therefore in *Justice* deprived him of those Blessings in Paradise which were the Entertainment of his Innocence, and not without a Mixture of *Pity*

[a] Gen. iii. 7, 8, 10.

(23) Μιλὰ γὰρ τὸν θάναλον, καὶ πολὺς παθῶν εἴσλθεν ἰσμὸς. διόπερ ὐδὲ σφόδρα κῶφον ἦν πρὸς τὸν ὑπὲρ τῆς ἀρίλης δρόμον. ὅτε γὰρ πνεῦμα παρῆν τὸ βοηθῶν, ὅτε βάπλισμα τὸ νικρῶσαι δυνάμενον. ἀλλ' ὥσπερ τις ἵππος δυσήνιος, ἅτρικι μὲν, διημάρλανε δὲ πολλάκις. *Chrys. ad Rom. c.* 6. *Hom.* 11. Ἀρχαὶ δὲ κακίας, ἀδοναὶ καὶ λύπαι, ἐπιθυμίαι τε καὶ φόβοι, ἐξαμμίναι μὲν ἐκ σώματος, ἀνακικραμίναι δὲ τᾷ ψυχᾷ. *Timæus Locrus de Nat. Mundi*, inter opera *Platon. p.* 102.

too,

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too, excluded him from the Opportunity of reaching to the Tree of Life, leſt he ſhould *eat and live for ever* [b]; and ſo immortalize a ſinful and miſerable Being (24). Thus was he left to his own blind Conduct, and the Sweat of his Brow for a Subſiſtence; ſubject to the Calamities of his own diſeaſed Affections, and the tumultuous Behaviour of his Poſterity born in the ſame Condition, till the Decays of Nature or wore or broke the Springs of Life, crumbling his Body into original Earth and diſmiſſing the Soul polluted with many Habits of Sin, and forever deprived of it's Body, which was once deſigned it's Conſort and Inſtrument of Happineſs, to ſpend its future Exiſtence in the Remorſe of paſt Guilt, and a View of the Ruin wilfully brought upon itſelf and human Nature (25). The Departure of the Spirit of God from the Soul, was the Death of it (26). So *Adam died*

[b] Gen. iii. 22.

(24) Ἵνα μὴ ἀθάνατον ᾖ τὸ κακὸν, καὶ γνώσεως φιλανθρωπία ἡ τιμωρία. *Greg. Nazianz. Orat.* 38. *p.* 619.

(25) Οὐ λυπῆσα μᾶλλον ἑτέρα κόλασις ἢ τὰς ἐξ ἑαυτῶν κακὰ πάσχοντας δὶ αὐτὰς ὁρᾶν. *Plutarch.*

(26) Θάνατος κυρίως, ἐχὶ ὁ χωρίζων τὴν ψυχὴν ἀπὸ τοῦ σώματος, ἀλλ' ὁ χωρίζων ψυχὴν ἀπὸ τοῦ Θεοῦ. *Cyril. Alex. Orat. de Exceſſu Animæ. p.* 415. Ἐπὶ τῆς τοιᾶσδε φύσεως ἡ τῆς ψυχῆς τὸ

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died in the Day that he eat of the forbidden Tree. The Troubles and Afflictions, which neceſſarily attended his deſerted State, were the firſt Scenes that opened upon him in this new Region of Death, the Beginnings of his Puniſhment;

——Primis in faucibus Orci
Luctus & ultrices poſuere Cubilia Curæ. *Virg.*

The Diſſolution of the Body was but a ſingle Arrow from the loaded Quiver of this King of Terrors, and the natural Conſequence of being driven from the Tree of Life. The ſorrowful Widowhood of the Soul, afterwards through Ages of hopeleſs End, all together make that eternal Death which *Dying* he was to *die*[c] (27).

[c] Gen. ii. 17.

τὸ θεῖον οἰκειώσεως ἀπόπλωσις, θάνατον ἔχει τὸ ὄνομα· ὥσπερ γὰρ ἐνταῦθα τῶν τῆς φύσεως ἐνεργημάτων ἡ σβέσις θάνατος κέκληται· ἕτω κ᾽ ἐπὶ τῆς νοερᾶς οὐσίας, ἡ περὶ τὸ ἀγαθὸν ἀκινησία θάνατός ἐστι, κ᾽ ζωῆς ἀναχώρησις· *Greg. Nyſſen. Orat.* 8. *contra Eunom. tom.* 2. *p.* 641. See more in *Suicer* voce Θάνατος, II. 1. 6.

(27) Emphaſin harum vocum moriendo morieris ſic explicat *Auguſt. de Civ. Dei c.* 12. Non tantum (intelligitur) primæ mortis pars prior, ubi Anima privatur Deo, nec tantum poſterior, ubi corpus privatur Animâ, nec ſolùm ipſa tota prima ubi Anima & a Deo & a Corpore ſeparata punitur; ſed quicquid mortis eſt, uſque ad noviſſimam, quæ ſecunda dicitur, & quâ eſt nulla poſterior.

Such

Such was *Adam*'s Sin, and ſuch his Puniſhment: The important Queſtion follows; How far are we concerned in either?

Adam for *his* Sin was driven out of Paradiſe; and it is certain that his Poſterity were driven out with him: Labour and Wearineſs were appointed to him; and we feel that the Curſe deſcends to thoſe ſprung from him: He became ſubject to Diſeaſes and Death, I mean that which reſpects the Diſſolution of Soul and Body; and Experience convinces us that he has left this unhappy Inheritance to his Children. And as all Theſe were but the conſequential Puniſhment of that ſpiritual Death which *Adam* died, in loſing the divine Aſſiſtance and Support of God's *Holy Spirit* which he voluntarily renounced and forfeited; ſo the like Appearances of Sicklineſs and Decay in us, are a manifeſt Proof, that where the Root is cut off from the Waters and receives no Nouriſhment, the Dew[d] of Heaven will not reſt upon the Branches to give them Life and Verdure. Theſe were inflicted upon *him* as a Puniſhment of his Diſobedience; in which Puniſhment we are involved, without any perſonal

[d] Job xxix. 19.

Guilt of our own; we therefore are ſufferers on the Account of *Adam*'s Sin, and are treated in the ſame Manner that he was, whoſe actual Guilt alone it was: Forſaken of God; void of ſupernatural Knowledge; Strangers to, and averſe from ſpiritual Good; and immerſed in the Affections of a ſenſual Life (28). But

(28) This original Corruption has often been repreſented as a novel Doctrine, and yet this very Objection is above 13 hundred Years old. The *Pelagians* charged *Auguſtin* with feigning it; St. *Auguſtin* recriminates, Non ego FINXI originale Peccatum, quod Catholica Fides credidit ANTIQUITUS. ſed Tu, qui hoc negas, ſine dubio es NOVUS HÆRETICUS. *de Nupt. & Concup. lib.* ii. *c.* 12. And *Petavius* countenances this Pelagian Charge againſt *Auguſtin*, when he affirms, Græci . . . . . originalis ferè Criminis raram nec diſertam mentionem ſcriptis ſuis attigerunt . . . . Princeps inter Latinos enodandi et accuratius explicandi myſterii illius fuit Auguſtinus. *Theol. Dog. Vol.* 2. *de Incarn. lib.* 14. *c.* 2. The latter Part is indeed true, becauſe *Pelagius* was the firſt who denied original Sin, and therefore compelled his Antagoniſt to be longer and fuller in the Explication of it, than the preceding Writers had Occaſion to be. But how greatly the *Pelagians* and *Petavius* are miſtaken, St. *Auguſtin* ſhews, by referring *Julianus* to Writers, both of the Latin and Greek Church, who maintained the ſame Doctrine before him. He mentions *Irenæus*, *Cyprian*, *Reticius*, *Olympius*, *Hilary*, *Ambroſe*, *Innocent*, *Gregory*, *Baſil*, and *Chryſoſtom*; and then cloſes the Account with *Jerom*, "qui Græco & Latino, inſuper & Hebræo eruditus eloquio, ex Occidentali ad Orientalem tranſiens eccleſiam, in locis ſanctis, atque in literis ſacris, uſque ad decripitam vixit ætatem. Hic omnes qui ante illum ex utrâque parte orbis de doctrinâ Eccleſiaſticâ ſcripſe-

But there is a Paſſage in the third of *Geneſis* which ſeems to repreſent the Conſequences of eating of the forbiden Fruit more like the glorious Effects which the Serpent promiſed: *And the Lord God ſaid, Behold, the Man is become as one of us, to know Good and Evil* [e].

[e] Gen. iii. 22.

Then was the Devil no Liar, and the throwing *Adam*, becauſe thus improved, out of Paradiſe (as the following Words

ſcripſerant, legit, nec aliam de hâc re tenuit prompſitque ſententiam. Qui cum exponeret Jonam Prophetam apertiſſimè dixit, quod & parvuli peccato offendentis Adam tenentur obnoxii. *Contra Julian. Pelag. lib.* 1. *c.* 2. *per totum.* Where the ſeveral Authorities are produced: to which the Reader may find many more of the *Greek Fathers* added by *Voſſius* in his *Pelag. Controv. lib.* 2. *par.* 1. *Theſ.* 6. Such are *Ignatius, Juſtin Martyr, Tatian, Origen, Methodius*, the two *Macarii, Athanaſius, Cyril* of *Jeruſalem*, &c. At the Head of which may be placed two ſtill earlier, who were joint-Labourers with the Apoſtles, *Clement* of *Rome*, who ſays, our own Righteouſneſs is not ſufficient to juſtify us: 1. *Ep. c.* 32. That we ſin neceſſarily: 1. *Ep. c.* 2. That the holieſt Men were always ſenſible of their Infirmities; and *Job* humbly acknowledged his original Corruption. 1. *Ep. c.* 17. That Chriſt ſaved us who were loſt and undone, and had no Hope of Salvation but from him. *Ep.* 2. *c.* 1. And *Barnabas* καὶ αβαίνομεν εἰς τὸ ὕδωρ γέμοντες ἁμαρτιῶν καὶ ῥύπου. *c.* 11. *p.* 70. & περὶ τοῦ ἡμᾶς πιστεῦσαι τῷ Θεῷ, ἦν ἡμῶν τὸ καρδιοκήρινον τῆς καρδίας φθαρτὸν καὶ ἀσθενὲς, . . . διὰ τὸ ποιεῖν ὅσα ἦν ἀνανλία τῷ Θεῷ. . . . λαβόντες τὴν ἄφεσιν τῶν ἁμαρτιῶν, καὶ ἐλπίσαντες ἐπὶ τῷ ὀνόματι τοῦ κυρίου, ἐγενόμεθα καινοὶ, πάλιν ἐξ ἀρχῆς κτιζόμενοι. *c.* 16. *p.* 97, 98.

found)

ſound) caſts a Reflection on the divine Philanthropy. To avoid this Senſe of the Words, many of the Fathers, and I think the general Stream of Interpreters, ſuppoſe them a Sarcaſm uſed by God, as a kind of Triumph over Man's Miſtake and Miſery. But a ſtill leſs harſh Explication may be given, quite conſiſtent with the Words, and more agreeable to the Tenor of Scripture.

Maimonides obſerves that the Tree is not ſaid to be of the Knowledge of *True and Falſe*, which are the Objects of the Underſtanding; but of *Good and Evil*, not *moral* but *natural*, Things pleaſant and diſagreeable to the ſenſual Appetites. While *Adam* continued innocent, and followed the Dictates of the divine Reaſon, ſuch Objects made but tranſient and ſecundary Impreſſions upon him; but when he renounced that Guidance, and preferred ſenſual Delights and Entertainments, inſtead of ſpiritual Truths, the Mind was taken up with the Apprehenſion of ſenſible Objects, and given up to earthly and vile Affections (29). This, according to

(29) The *Chineſe* ſeem to have the ſame Opinion, if we may credit what the *Chevalier Ramſay* quotes as from the

to that learned *Jew*, was the Knowledge of Good and Evil. But if ſo, How could God ſay, *Behold the Man is become like* ONE *of US?* What we tranſlate *of Us*, may be ſingular in the original and is ſo rendered by *Onkelos, ex eo.* If therefore *Adam* אדם be taken collectively for human Kind, as it frequently is when ה is prefixed, as it is here, the Senſe of the Paſſage will be this; Behold, all Mankind iſſuing from this Stock is as one, left to the Guidance of ſenſual Appetites; and therefore that they might not

Book *Likiyki*, in his Mythology of the Ancients. 'All theſe 'Evils aroſe from Man's deſpiſing the ſupreme Monarch of 'the Univerſe. He would needs diſpute about Truth and 'Falſhood, and theſe Diſputes baniſhed the eternal Reaſon. 'He then fixed his Looks on terreſtrial Objects, and loved 'them to exceſs. Hence aroſe the Paſſions, and he became 'gradually transformed into the Objects he loved, and the '*Cæleſtial Reaſon* abandoned him entirely. This was the 'original Source of all Crimes, which drew after them all 'manner of Evils ſent by Heaven for the Puniſhment there-'of.' *p.* 131. So *Maimonides More Nevoc. par.* 1. *c.* 2. *p.* 5. Deficiente verò ipſo, & ad vanas concupiſcentias, ſenſuumque corporalium libidines inclinante, ſicut dicitur, *Vidit igitur mulier, quod bona Arbor ad veſcendum, quódque deſiderabilis oculis*, punitus eſt meritò, quia abnegávit (h. e. *rejecit & contemſit*) apprehenſionem illam intellectivam. Et quia peccavit contra præceptum illud, quod ratione intellectus ei datum erat, ideò in locum hujus ſucceſſit apprehenſio ſenſibilium, ſicque præcipitatus eſt in turpes & libidinoſos affectus.

immor-

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immortalize a miſerable Being, God excluded Him, and Them in Him, from the Privilege of eating of the Tree of Life. This repreſents God more like himſelf, mixing Mercy with Juſtice, and not triumphing over fallen Man: This repreſents us, as we find ourſelves, carnal, earthly, animal, a kind of reaſoning Brutes, entangled and entertained with ſenſible Objects, and ſubject to the Infirmities, Wants, Decays, and Miſeries which our own Blindneſs and Perverſeneſs, and that of others like ourſelves expoſe us to. This leaves room (what many Moderns are ſo ſolicitous about) for a *Tully* to ſhine in the Knowledge of ſocial Duties reſulting from natural and civil Relations; and for a *Newton*'s Genius to exerciſe itſelf in Obſervations upon Nature as high as Teleſcopes can reach, or low as Microſcopes deſcend. They may excel in Degrees of the Knowledge of ſuch Good and Evil; but if they have no Principles of farther Knowledge, what Furniture or Felicity will this be to them, when *All theſe Things ſhall be diſſolved*[f], when Relations ceaſe, and Nature fails?

[f] 2 Pet. iii. 11.

This Interpretation harmonizes with the Sacred Writings in other Places. St. *Paul* tells us, that *through the Offence of one, Judgment paſſed upon all Men to Condemnation*[g]; that *by one Man's Diſobedience many were made Sinners*[h]; *through the Offence of one, many be dead*[i], *or that IN* Adam *all die*[k]. Wherefore we (who are but the Unfoldings and Continuation of *Adam)* are counted, or dealt with as Sinners on the Score of his actual Guilt, and evidently ſhare in the Puniſhment which was inflicted on it. Thus *Adam*'s Sin is imputed to us, or reckoned and placed to our Account (30), ſo far as to involve

[g] Rom. v. 18.

[h] Rom. v. 19.

[i] Rom. 5. 15.

[k] 1 Cor. xv. 22.

(30) To *impute*, means not to make ANOTHER's Sin *formally* and *actually* OURS, for that is a Phyſical Impoſſibility, but to place it to our Account: And the Word λογίζομαι correſponds to the Hebrew חשב which ſignifies to *count, number, weigh, value*, &c. *The Prieſt ſhall reckon unto him* וחשב *the Worth* (or Number) *of thy Eſtimation: — and all thy Eſtimation ſhall be according to the Shekel of the Sanctuary.* Lev. xxvii. 23, 25. Whence in the Rabbinical Language חשבון ſignifies Arithmetica; and then figuratively to weigh in the Mind, conſider, think, &c. as *Pſ.* lxxvi. 5. cxviii. 59. & paſſim. So λογίζομαι means primarily to *count* or *tell: He was numbered with the Tranſgreſſors. Mark* xv. 28. μετὰ ἀνόμων ἐλογίσθη. 2. To *value, The Temple of Diana be deſpiſed. Act.* xix. 27. εἰς οὐδὲν λογισθήσεται, *nothing valued.* 3. To *place to account, If he hath wronged thee, or oweth thee ought, put that on mine Account. Philem.* 18. Τοῦτο ἐμοὶ ἐλλο-

γεῖ.

involve us in the Sentence paſſed upon him. Thus *Infirmity was made permanent with the*

γιι. The Word indeed is not preciſely the ſame, but related to the ſame Root, and ſynonymous; Comp. *Rom.* v. 13. iv. 8. Hence 4. To *impute* Sins, which are conſidered as Debts, *Matth.* vi. 12. *All Men forſook me, I pray God that it may not be laid to their Charge.* 2 *Tim.* iv. 16. μὴ αὐτοῖς λογισθείη. 5. To *weigh in the Mind. They reaſoned amongſt themſelves*, *Mark* xi. 31. i. e. they weighed Conſiderations on both Sides. And Laſtly, To *ſtrike the Balance*, and ſee which Side preponderates, *We conclude a Man is juſtified by Faith.* *Rom.* iii. 28. Now there is no Phyſical Impoſſibility to place one Man's Debts to another Man's Account; neither is there always a moral Unfitneſs in ſo doing; for Heirs and Sureties, without any Injuſtice, are charged with the Debts of thoſe they ſucceed or engaged for. And if *Adam*'s Debt be charged, or his Sin imputed to his Heirs, even to the intire Loſs of all the Benefits which, but for his Tranſgreſſion and Forfeiture, they would have inherited from him, there is no *Wrong* done them. And by the ſame Power that he can thus *count* Sin *not to be* what it *is*, that is, can *remit* it, and not charge it to our Account, and *bleſſed is the Man to whom the Lord will not impute Sin.* *Rom.* iv. 8. A Bleſſing we have great Cauſe to rejoice in, ſince *God was in Chriſt reconciling the World to himſelf, not imputing* μὴ λογιζόμενος *their Treſpaſſes*, 2 *Cor.* v. 19. By the ſame Power, I ſay, and in like Manner, he can *account* Sin or any thing elſe *to be* what it *is not*. Thus he can impute *Faith* to *Abraham* for *Righteouſneſs*, i. e. he can *count* Faith as a full Diſcharge of the Deeds of the Law, which it really was not. *Rom.* iv. 9. And to every one who worketh not, but believeth on him that juſtifieth the Ungodly, his Faith can be counted for Righteouſneſs. *Rom.* iv. 5. So again the *Uncircumciſion, if it keep the Righteouſneſs of the Law, ſhall be counted for Circumciſion.* *Rom.* ii. 26. And the ſame St. *Paul* teaches us, that *by one Man's Diſobedience many*

or

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Malignity of the Root[1]. And becauſe *Adam* trangreſſed, *Death was appointed in him, and in his Generations, of whom came Nations, Tribes, People and Kindreds out of Number*[m].

[1] Eſdr. iv. 22.

[m] Eſdr. iv. 7.

But a late celebrated Writer informs us, that 'to affirm that the firſt actual Sin of '*Adam* was imputed to all Mankind as well 'as to him, is to affirm what the Scripture 'does not teach. And if to impute to *other* '*Perſons* the *actual Sin* of *one*, be to account 'it *theirs* as well as *his*, 'tis evident this is 'impoſſible with God, who cannot account '*Sin*, or *any thing elſe* to *be* what it *is not*.' An Appetite to the Tree of Knowledge, and a Degree to be wiſe in Contempt of God's Word is the actual Guilt of many of *Adam*'s Sons as well as of *Adam*. If God cannot account to *ſome Perſons* the actual Sin of *another*, then can he not do what he has

Clark's xvii. Ser. p. 303, 304.

or οἱ πολλοὶ *were made* or eſteemed in Judgment as *Sinners*. Even thoſe who had no actual Sin of their own, ſuch as Infants: So that if the gravelling Queſtion of *Julianus* to *Auſtin* ſhould be aſked again, Non peccat iſte qui naſcitur, non peccat ille qui genuit, non peccat ille qui condidit, per quas rimas, inter præſidia Innocentiæ peccatum fingis ingreſſum? We may anſwer in *Bellarmine*'s Words *de amiſſ. grat. lib.* v. *c.* 17. Nobis communicatur per generationem eo modo, quo communicari poteſt id, quod tranſit; nimirum per Imputationem.

threatned,

threatned, *visit the Iniquities of the Fathers upon the Children* [n]; then could he not command, what we find recorded as his Command [o]. That if any City prove Idolaters the Inhabitants should be destroyed utterly, and all that was therein. Fathers, Children, Grand-children, Great Grand-children, and the new-born Children (as *Maimonides* expounds it) were all killed for the Sin of their Parents. Then again on Christ was not *laid the Iniquity of us all* [p], we therefore must for ever bear our own actual Sins. And if it be impossible for God to account Sin to *be* what it *is not*, it is equally impossible with him to account it *not to be* what it *is*; wherefore the *Word of Reconciliation* [q] must seem an idle Tale, since God cannot but impute our Trespasses unto us. But if to account *as ours*, the actual Sin of *another*, be so to place it to our Account, as to involve *us* in the Punishment inflicted upon, or due to that *other*; then, as Christ *bore our Sins upon the Tree* [r]; so to us may be imputed the Transgression of *Adam*. And this the Scripture *does* teach, when it informs us, that we are *made Sinners by his* Disobedience;

[n] Exod. xx. 5.

[o] Deut. xiii. 14, 15.

[p] Is. liii. 6.

[q] 2 Cor. v. 19.

[r] 1 Pet. ii. 24.

and that *all die in Him.* Truths which this Writer could not but acknowledge, which he does in the next Paragraph, where he tells us, that 'the Conſequences of thus in-'troducing Sin into the World [by *Adam*] 'common with him and his Poſterity are, 'Mortality, Excluſion out of Paradiſe, the 'Miſeries of the preſent Life, and a greater 'Liableneſs, and ſtronger Temptation to Sin 'in their corrupt Affections.' Theſe he ſays are the natural and neceſſary Conſequences of '*his* loſing thoſe free Gifts and Fa-'vours of God, which neither *We* nor *He* 'ever had any Claim of Right to enjoy.' Yet as it is a Loſs to us of free Gifts and Favours which we are deprived of only for *Adam*'s Guilt, it is plain that his Guilt is *ſo far* placed to our Account, and *imputed* to us in Puniſhment.

But we are not only *made* Sinners by Imputation, but *become ſuch. Secondly*, in conſequence of the Spirit of God receding from the Soul, whereby we loſe that divine Image in which we were created, and are ſunk in the Darkneſs and Ignorance of our own unaſſiſted natural Faculties. *Adam* was abſolutely free to Good as well as Evil

Evil, but loſt the Principle of Free-will by his diſtorted and perverſe Application of it; for the Heavenly Light withdrawn, left him and his Poſterity incapable of loving Spiritual Good, of which they were ignorant, by their Eſtrangement from God, and the Want of his gracious Communications. *Having the Underſtanding darkened, being alienated from the Life of God, though the Ignorance that is in them, becauſe of the Blindneſs of their Hearts*[s]. Nor were they only thus negagively bad; but *thirdly*, poſitively ſo, by having their Affections determined to carnal Things from the perpetual Preſence of thoſe Things, and the Appearance of Good which they exhibited to the Senſes, which work in them a Diſinclination and Averſion to any Attempt that is made to draw them off from their beloved Engagements and Deceits. This is the *old Man*, our original human Nature, which the Apoſtle tells us is CORRUPT *through the deceitful Luſts*[t], κατὰ τὰς ἐπεθυμίας ἀπάτης, Appetites the Conſequence of Error. This is the φρόνημα σαρκὸς the Diſpoſition, Wiſdom or Affection of the Fleſh, which hangs a Biaſs on the Will, and

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[s] Eph. iv. 18.

[t] Eph. iv. 22.

SERM. V. and is the Diſtortion and Depravation of it. This Concupiſcence is the Principle of actual Sin in us, and as it would (if we are not aſſiſted by the Grace of God) be infallibly the Parent of it, it has in itſelf the Nature of Sin, and caſts us out of the Favour of God. *They that are in the Fleſh* CANNOT *pleaſe God* [u], for its Affection is *Enmity againſt him; it is not ſubject to the Law of God, neither indeed* CAN *be* [w]. And as thus by one Man *Sin* entered into the World, ſo

[u] Rom. viii. 8.

[w] Rom. viij. 7.

II. Alſo *Death* by Sin; as an Alienation from God is a State of Sin, ſo a State of Sin is a State of Death (31); wherefore the Gentiles are decribed as DEAD *in Treſpaſſes and Sins* [x]. The Diſſolution of Soul and Body follows as *the Wages of Sin* [y], through which the Body dies, which is the firſt Death, while the Soul in it's perpetual Exile ſhall ſuffer a *ſecond Death* [z], burning in the Flames of unſatisfied Appetites which ſhall not be quenched, and ſuffering from the Conſciouſneſs and

[x] Eph. ii. 1.

[y] Rom. vi. 23.

[z] Rev. xx. 6.

(31) Ἔγωγε κ᾽ ἤκουσα τῶν σοφῶν, ὡς νῦν ἡμεῖς τεθνᾶμεν. κ᾽ τὸ μὲν σῶμα ἔστιν ἡμῶν σῆμα. *Plato's Gorgias. p.* 493.

Wherefore *Pythagoras* uſed to place a Coffin in the Place of any of his Scholars who gave himſelf up to Vice. And *Euripides* aſks, Τίς δ᾽ οἶδεν εἰ τὸ ζῆν μέν ἐστι καθανεῖν;

Remorſe

Remorſe of paſt Guilt, which ſhall never die.

Such is our fatal Inheritance from *Adam*, affording abundant Occaſion for the Divine Philanthropy, to which not our Merit, but our Miſery recommends us, and the Salvation effected for us by the renewing of the *Holy Ghoſt*, is repreſented in the Scriptures as correſponding to every Part of our Ruin, as an Inſtance of Grace, and to which we had no Claim by Nature.

If our old Man be corrupt, through the Loſs of the Divine Image and Similitude, by which our Underſtandings are *darkened*, and our Wills *perverted*, by this we are *renewed again in Knowledge after the Image of him who created us*[a], which is called our *new Man, created after God, in Righteouſneſs and true Holineſs*[b].

[a] Col. iii. 10.

[b] Eph. iv. 24.

If the φρόνημα σαρκὸς or natural Concupiſcence hangs a Weight on our Affections, and inclines them to Earth, the φρόνημα πνεύματος or ſpiritual Deſires, is a Balance againſt the carnal Mind, and reſtores the Will to it's Freedom, which is the *glorious Liberty of the Sons of God*[c].

[c] Rom. viii. 5, 21.

If

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If the ſame natural Concupiſcence leads us to the Commiſſion of actual Sins, and creates an Enmity betwixt God and us [d]; our Saviour takes upon himſelf the Sins of Thoſe to whom he ſends the Spirit of Adoption [e], to aſſure them of the Love [f], and ingraft them into the Family of God [g], and to ſeal them to the Day of Redemption [h].

Laſtly, if this carnal Mind be a Principle of Death in us, of a ſpiritual, a temporal, and an eternal Death, the Spirit is in us a Principle of Life and Peace [i]. *Quickening* thoſe who were *dead in their Sins by having forgiven them all Treſpaſſes* [k]. The Diſſolution of Soul and Body is no more a Death but Sleep [l], a Reſt from Labour [m], a returning home from Exile [n] (32), a Paſſage to a bleſſed Immortality [o] (33). *The Spirit which raiſed up Jeſus from the Dead, ſhall alſo quicken our mortal Bodies* [p], and raiſe our corruptible in Incorruption [q], where our *Mortality ſhall be ſwallowed up of Life* [r]. A Life more

[d] Rom. viii. 7.
[e] Rom. viii. 15, 32, 34.
[f] Joh. iii. 16.
[g] Joh. i. 12.
[h] Eph. iv. 30.
[i] Rom. viii. 6.
[k] Col. ii. 13.
[l] 1 Cor. xv. 20. 2 Theſſ. iv. 13, 14, 15.
[m] Rev. xiv. 13.
[n] 2 Cor. v. 8.
[o] Joh. v. 24.
[p] Rom. viii. 11.
[q] 1 Cor. xv. 42.
[r] 2 Cor. v. 4.

(32) Εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν κύριον.

(33) Μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν. Whence *Hermas* in Paſtor. *Viſ.* 2. *p.* 10. Sic facite, ut ſit Tranſitus veſter cum ſanctis Angelis.

laſting

lasting and more glorious than this which is measured and influenced by Suns and Moons, *for the Glory of God will lighten it, and the Lamb will be the Light thereof*[f]; where we shall reign for ever and ever, and receive from the Spirit the Consummation of that Bliss of which he is here the Earnest. SERM. V.

[f] Rev. xxi. 23.

As this Account of the Need and Necessity of receiving the *Holy Ghost* in his *enlightening*, *sanctifying* and *quickening* Graces, is drawn from the Sacred Scriptures, so is it the genuine Doctrine of the Church of *England*, as may be seen not only in her Articles of Original Sin, Free-will, and Justification; but also in her first Rudiments laid down by Archbishop *Cranmer* and the rest of the Committee of Divines in their Treatise called a *Necessary Erudition for a Christian Man*. Where we are thus instructed: (34) 'The State 'and Condition of Free-will was otherwise 'in our first Parents before they had sinned, 'than it was either in them or their Poste-

(34) In the Article of Free-will. This Book was first published in English by order of *Henry* viii, 1543, and in Latin 1544. Approved of by the Lords Spiritual and Temporal and the Lower House of Parliament, and dedicated by the King to all his faithful Subjects.

'rity

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'rity after they had ſinned; for our firſt Pa-
'rents, *Adam* and *Eve*, until they wounded
'and overthrew themſelves by Sin, had ſo
'in Poſſeſſion the Power of Free-will by the
'moſt liberal Gift and Grace of God their
'Maker, that not only they might eſchew
'all Manner of Sin, but alſo know God, and
'love him, and fulfil all things appertaining
'to their ſupreme Felicity. For they were
'created in a State of Righteouſneſs, and af-
'ter the Image and Similitude of God, hav-
'ing Power of Free-will to obey or diſobey.
'So that by Obedience they might live, and
'by Diſobedience they ſhould worthily de-
'ſerve to die. From this moſt happy State,
'our firſt Parents falling by Diſobedience,
'moſt grievouſly hurt themſelves and their
'Poſterity: For beſides many other Evils
'that came by that Tranſgreſſion, the high
'Power of Man's Reaſon and Freedom of
'Will were wounded and corrupted; and
'all Men thereby brought into ſuch Blind-
'neſs and Infirmity, that they cannot eſ-
'chew Sin, except they be illuminated, and
'made free, by an eſpecial Grace, that is
'to ſay, by a ſupernatural Help, and work-

'ing of the *Holy Ghoſt*. Although there re- SERM. V.
'mains a certain Freedom of Will in thoſe
'things which do pertain to the Deſires and
'Works of this preſent Life, yet to perform
'ſpiritual and heavenly Things, Free-will
'of itſelf is inſufficient. And therefore the
'Power of Man's Free-will being thus
'wounded and decayed, hath need of a Phy-
'ſician to heal it, and an Help to repair it,
'that it may receive Light and Strength,
'whereby it may ſee, and have Power to do
'thoſe godly and ſpiritual Things, which
'before the Fall of *Adam*, it was able and
'might have done.

I ſhould now proceed to conſider the *Means* of receiving theſe Graces; but before I do ſo, it will be neceſſary to examine ſome Doctrines, which, if true, will make thoſe Means ſo arbitrary, as to take away all Encouragement and Invitation to ſeek after them. This I propoſe to do (God willing) the next Opportunity.

SER-

SERMON VI.

GRACE attainable by ALL.

Preached *April* 2, 1741.

TITUS iii. 4, 5, 6, 7.

But after that the Kindneſs and Love of God our Saviour toward Man appeared,

Not by Works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration, and renewing of the HOLY GHOST;

Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour:

That being juſtified by his Grace, we ſhould be made Heirs according to the Hope of eternal Life.

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IN order to diſcover the End and Benefit of receiving the *Holy Ghoſt* in his Gifts and Graces (which was my third Enquiry)

I ſhewed

I ſhewed, in my laſt Diſcourſe, the univerſal Depravity of human Nature ſince it's firſt Situation in *Eden*, through the Loſs of the Aſſiſtance of God's Spirit; from whence it appeared how highly expedient and neceſſary it was, for every one ſprung from *Adam* that thoſe Graces ſhould be again renewed. For whatever Perfection the Fondneſs and Vanity of our own Hearts may dream of, (and thoſe very Imaginations prove the Truth, which they would deny, *viz.* our Blindneſs in ſpiritual Things, and our Vaſſalage to deceitful Luſts;) I ſay, be the Perfection of human Nature ever ſo great, yet, *not by Works of Righteouſneſs which we have done, but according to his MERCY he ſaves us:* Our Juſtification, and Hopes of eternal Life are *free Gifts*, and not *due Rewards*; the Effects not of Generation, of any Strength or Endowments derived from thence, but of Regeneration, and Renovation by the *Holy Ghoſt* (1). Yet they are Gifts which he denies to

(1) Οὐ ἐν δυνάμει ἀνθρώπου, ἢ ἐν σοφίᾳ ἀλλ' ἐν χάριτι τοῦ Θεοῦ ἐστιν ἡ σωτηρία. *Baſil in Pſ.* xxxiii. *Macarius* compares the Impotence of the natural Man without Grace, to a Bird with one Wing only: But *Greg. Nazianz.* more accurately allowing

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to none; wherefore we are inexcusable if we obtain them not: *He stretches forth his Hands all Day long* [a] to reach out his Mercy to us; but if we so hug our Vices that we will not put forth ours to take it, we justly provoke his Anger: *He stands at the Door and knocks* (2) [b]; but if we will not bid our Vanities give place, and make room to admit him, he rejects not us, but we him. His Purpose to save is not restrained: The Kindness of God is described in the Text, not as a partial Favour in respect of Persons, but a *Philanthropy* (3), an universal Love to Mankind

[a] Rom. x. 21.

[b] Rev. iii. 20.

ing Nature it's full Perfection, yet represents it as useless without Grace, as Wings are without an Æther to bear them up.

Οὐδὲ γὰρ πέρος ἰκλὸς ἴδις πωλώμενον ὄρνιν.
Οὐδὲ μὶν ὕδαλος ἰκλὸς ἀλίδρομος ἅπλαλε δελφίς.
Ὣς ὐδὲ χρειοῦο δίχα βροτὸς ἴχνος ἀείρει.
Τῷ μὴ μοὶ λίην μεγαλίζεο, μηδ' ἐπὶ σεῖο
Κάρτος ἴχειν περαπίδεσσι, ἢ εἰ μάλα πάνσοφος εἶης.
As, Air with-held, nor Eagles wing their Way,
Nor, Seas withdrawn, the finny Dolphins play;
So impotent is Man, God's Grace deny'd:
Let human Wisdom learn to check her Pride!

(2) Stat enim ad ostium verbum Dei, & pulsat ostium animæ nostræ . . . Vult ergo semper introire: sed à nobis ne introeat Excluditur . . . Claudimus enim per hæc corporis vitia animæ nostræ aditum . . . . Est verbum Dei Sol justitiæ, adsistens unicuique ut introeat: nec moratur Lucem suam apertis aditibus infundere. *Hilar.*

(3) Φιλάνθρωπος γὰρ ὢν ὁ Κύριος εὐ μίαν, οὐδὲ δευτέραν μόνην, ἀλλὰ πολλὰς τὰς εἰσόδους τῆς εἰς τὴν αἰώνιον ζωὴν ἀνοίγει θύρας πρὸς

Mankind in general. From whence proceeds his Will that ALL MEN *ſhould be ſaved* (4), *and come to the Knowledge of his Truth* [c]. *Chriſt came to ſave Sinners* (5) [d], *and we have before proved both Jews and Gentiles, that they are all* (6) *under Sin* [e]. His Invitation is to *all that labour and are heavy laden* [f]. *He has propitiated for the Sins of the whole* (7) [g] *World. His Grace has been openly offered unto all* (8) *Men in the Goſpel* [h]. The Graces of the *Holy Ghoſt* have not only been

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[c] 1 Tim. ii. 4.
[d] 1 Tim. i. 15.
[e] Rom. iii. 9.
[f] Matth. ii. 28.
[g] 1 Joh. ii. 2.
[h] Tit. ii. 11.

εἰς τὸ ΠΑΝΤΑΣ ἀπολαῦσαι τὸ ὅσον ἐπ' αὐτῷ, ταύτης ἀκωλύτους. *Cyril Hieroſ.*

(4) Græci Interpretes *Theophylactus* & *Oecumenius*, de omnibus planè intelligendum putant; atque iis etiam qui a ſalute excidunt. *Petav. Dogm. Theolog. Tom.* vi.

(5) Σωλὴς γάρ ἐστιν, οὐχὶ τῶν μὲν, τῶν δ' οὔ. *Clem. Alex. Strom.* 7.

(6) Εἰ ὃν πάντες ἥμαρτον, πῶς οἱ μὲν ἐσάθησαν, οἱ δὲ ἀπώλοντο; ἢ μὴ πάντες προσῆλθον ΗΒΟΥΛΗΘΗΣΑΝ. ὡς τό γε αὐτῷ μέλον διασῶσαι ΑΠΑΝΤΕΣ, καὶ γὰρ ἐκλήθησαν ἅπαντες. *Chryſoſt. Ep. ad Rom. Hom.* 16.

(7) *Ambroſe* ſays, Pro OMNIBUS in commune ſemel mortuum eſſe [Chriſtum] . . . ut TOTIUS MUNDI maledicta deleret . . . . Hoſtiam fuiſſe pro delictis, & totius mundi victi. nam, ut pacificaret omnia. *Paſſim in Com. ad Pſ.* cxviii.

(8) Ἡ μὲν γὰρ χάρις εἰς πάντας ἐκκέχυται, οὐκ Ἰουδαίων, οὐχ Ἑλλήνων, οὐ Βαρβάρων, οὐ Σκυθῶν, οὐκ ἐλευθέρων, οὐ δούλων, οὐκ ἀνδρῶν, οὐ γυναικῶν, οὐ περισβύτων, οὐ νέων ἀποχειρομένη ΠΑΝΤΑΣ δὲ ὁμοίως προσιεμένη καὶ μιᾷ τῆς ἴσης καλοῦσα τιμῆς. *Chryſ. in Joan. Hom.* 8.

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held in his Hand ready to be caſt into our Hearts, if we will, but he has ſown them there. The World is the Field[i] in which the Sower has ſowed the good Seed, and if any Part bring not forth good Fruit, it is not for want of Seed, but becauſe we ſuffer the Tares to grow up with it, and to choak it. God has ſaid, nay ſworn by that Life which he is deſirous to impart to all, *As I live, ſaith the Lord God, I have no Pleaſure in the Death of the Wicked, but that the Wicked turn from his Way and live. Turn ye, turn ye from your evil Ways, for why will ye die, O Houſe of Iſrael*[k]*!* How earneſt is he to be believed! O Beatos nos, quorum causâ Deus jurat! — O miſerrimos, ſi nec juranti Deo credimus (9)!

[i] Matt. xiii. 38.

[k] Ezek. xxxiii. 11.

And yet ſome ſuch unhappy Wretches we find, who are for excluding themſelves or others from God's Purpoſe of Salvation, which Purpoſe they ſay reaches not to *all*, but to *ſome certain Perſons only*, particularly elect according to the Foreknowledge of God; which partial Purpoſe according

(9) Tertull. de Pœnitentiâ. *c.* 4.

to

to Election ſtandeth not of Works but of God that calleth; while others are reprobated, being ordained of old to Condemnation: Both the one and the other from the ſole Will and Pleaſure of God, without any Regard to the Good or Evil of the Perſons; and that though many are called by the Goſpel, yet few are choſen; the others indeed hear the Letter, but receive not the Spirit, as if the good Seed of the Word was not ſown in their Hearts, but the Huſk and Chaff only blown upon them. To theſe Scraps of Scripture ill applied, they add, as an *Argumentum ad hominem*, that the Church of *England* in her 17th Article maintains this Doctrine (10); and if any Diſpute be made concerning the Senſe of that Article, they remind us, that it was drawn out by the Diſciples of *Bucer* and *Martyr*, who taught the ſame.

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The Influence which the one or the other of theſe Doctrines muſt have on the Hopes and Lives of Chriſtians, and the Encouragement or Diſcouragement to apply ourſelves

(10) Poſtremò ad Confeſſionem noſtram provoco, in quâ perſuaſum mihi eſt, eandem doctrinam non obſcurè traditam eſſe, quam ego hodiè tractavi, non modò quòd omnes illi Articuli a Diſcipulis Buceri & Martyris conditi ſunt. Sed ex ipſis verbis &c. . . . *Whittacre Cygnea Cantio. p.* 67.

SER. VI. to the Means of Grace which must follow from the Establishment of the Truth, demand great Care in our Enquiry on this Point. And the Attributes of God are so deeply interested in this Question, that it becomes us to be cautious when we assert, and decent when we reprehend.

When *Adam* had refused God's Grace and Protection, if God had then left him intirely to Nature, to continue himself by Propagation, and himself so continued in his Posterity, to the Wants and Diseases of a sensual Life, and after a few Years worn out in Misery to die, God's Justice (as far as I can see) as Creator and absolute Proprietor, had stood acquitted. Or if, out of the Mass of human Kind, he had been pleased to choose some certain Persons, and ordain them to Glory by Means of effectual Grace to them particularly vouchsafed, while he passed by the rest, and left them to the Ruin to which they were Heirs by Nature, such undeserved Goodness to some had certainly demanded their most grateful Services, while the Potter's Power over the Clay, had, I think, suggested Reason sufficient to stop the Complaints of

Wrong and Injuſtice in the others. But as this is not the Account which the Scriptures give of his Dealings with Mankind, wherein his Goodneſs is repreſented as univerſal as his other Attributes, and his Mercy is aſſerted to reach to *all his Works*[l], we ſhould be unjuſt to that Mercy ſhould we diſown it; we ſhould be unworthy *Stwards of the manifold Grace of God*[m], if we endeavoured to leſſen and reſtrain it, to with-hold it from others and engroſs it to ourſelves. Wo! unto us, if we are not ready to publiſh to every Creature the glad Tidings of Peace and Salvation! accurſed are we if we preach another Goſpel[n]. And as we ſhould be unjuſt to God in ſo doing, ſo alſo to the Souls for which Chriſt died, if we diſcouraged them from *being reconciled unto God*[o] by perſuading them that they were irrecoverably loſt from an abſolute Decree of Reprobation paſſed againſt them from all Eternity; or if we abated their Endeavours to *work out their own Salvation with Fear and Trembling*[p], by inſpiring them with a confident Aſſurance that they ſhall certainly be ſaved by an abſolute Predeſtination to Life. A deſtructive Doctrine, whereby, ſays this very 17th Article challenged in it's Favour,

[l] Pſ. cxlv. 9.

[m] 1 Pet. iv. 10.

[n] Compare 1 Cor. ix. 16. Mark xvi. 15. Gal. i. 8.

[o] 2 Cor. v. 20.

[p] Phil. ii. 12.

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'The Devil does thruſt them either into 'Deſperation, or into Wretchleſneſs of moſt 'unclean Living no leſs perilous than De-'ſperation,' the Cauſe of whoſe Peril, according to this Article, is, not an irreſpective Decree of Predeſtination, but Deſpair or unclean Living occaſioned by the deſtructive Doctrine of ſuch Decree. And if any, to whom the Goſpel is preached, be under the Sentence of Reprobation which it was not at all in their Power to prevent, the Promiſes of the Goſpel made to them muſt be vain and illuſory; an harſh and injurious Charge againſt God's Veracity, which the ſame Article is diligent to avoid, by directing to 'receive God's Promiſes in ſuch wiſe as 'they be generally ſet forth to us in Holy 'Scripture. And that Will of God is to be 'followed, which is expreſsly declared unto 'us in his Word.' This Article therefore ſends us, where we wiſh to reſt ourſelves, to the Scriptures, to find there what his expreſs Will is. St. *Paul* tells us moſt plainly, that it is, *that all Men ſhould be ſaved*[q]. Words cannot be more expreſs (11). The Patrons of

[q] 1 Tim. ii. 4.

(11) Some (who indeed follow St. *Auguſtine* in the Interpretation of this Paſſage, though he gave ſeveral, and among the

of partial Favour aſk, *Who has reſiſted his Will*[r]? If God *wills* all Men to be ſaved, why are any loſt? Are we ſtronger than God? Or can we fruſtrate and diſappoint his Intentions? To clear this Difficulty (if any can really think it one) we diſtinguiſh betwixt God's Will of Mercy, and his Will of Juſtice; I mean that rectoral Juſtice, by the Diſpenſation of which, as a wiſe and prudent Governor, he endeavours to determine free Agents to the Choice of their own Happineſs; and not as a partial and vindictive Lord, catches at Occaſions and Excuſes for Puniſhment.

[r] Rom. ix. 19.

the reſt, that which proves Univerſal Grace) ſome, I ſay, explain away this Text by changing the Subject, and ſubſtituting, inſtead of *all Men*, ſome only of all Nations and Conditions. But then we muſt change the Precept alſo, and pray for ſome only of all Nations and Conditions, for the Motive of the Exhortation goes no farther. Pray for thoſe whom God wills the Salvation of. This would have been a poor Argument to perſuade them to pray for Infidel Governors, who were Enemies to the Croſs of Chriſt, which was the very thing he recommends. Beſides, he proceeds to repreſent the Mediation of Chriſt and his Ranſom as univerſal: Who gave himſelf a Ranſom for *all*. But that too perhaps is only for *ſome of every ſort*. The common Syriac and my old MS. both of them ſeem to have read, inſtead of περὶ πάντων, περὶ παντὸς ἀνθρώπου. The Verſion may indeed be rather a Proof of a Syriac Idiom than a various Reading in the Original, however it proves their Senſe of the Paſſage that the Ranſom was for every Individual, and not for ſome only of every Kind.

His

SER. VI. His Will of Mercy is antecedent (in the order of our Conceptions) and universal; his Will of Justice is consequent and particular: By the one he offers unmerited Mercy to all Mankind; by the latter he threatens deserved Punishment to the Despisers of his Grace. His Mercy wills the Conversion of every Sinner, while his Justice punishes the Sinner that will not be converted. He that is saved, is saved according to his Will; and he that perishes disappoints it not. But this Distinction of God's Will into antecedent and consequent is rejected by some as an human Device, and a Dream of *Damascenes* (12). Yet *Chrysostom* taught the same long before (13), in his Comments on the *Ephesians*, in which Epistle those who were *predestinat-*

(12) Damascenus magnus Theologiæ Magister distinctionem quandam adhibet, quam ipse finxit, non didicit, voluntatis antecedentis & consequentis. *Whittacre adverss. Univers. gratiam. p.* 34. And again, *p.* 36. Hæc illa voluntas est Antecedens, Commentum Damasceni. With whom agrees *Piscator*, Voluntas illa antecedens Commentum Cerebri humani est. *ad Summam Pet. Baronis Notæ. p.* 18.

(13) Πανταχοῦ γὰρ εὐδοκία, τὸ θέλημά ἐστι τὸ προηγούμενον. ἔστι γὰρ καὶ ἄλλο θέλημα. οἷον θέλημα πρῶτον, τὸ μὴ ἀπολέσθαι ἡμᾶς ἡμαρτηκότας· θέλημα δεύτερον, τὸ γινομένης κακῶς ἀπολέσθαι. ἐὰν γὰρ δὴ ἀνάγκη αὐτὸς κολάζει, ἀλλὰ θέλημα. *in Epist. ad Eph. Hom.* 1.

ed unto the Adoption of Children, according to the good Pleaſure of God's Will, are exhorted to *walk worthy of their Vocation, and not be Partakers with the Children of Diſobedience* in thoſe Vices, which incur the Wrath of God [s]. Inſtead of this Diſtinction evidently drawn from Scripture, *Thomas Aquinas* and his Diſciples frame another to elude the Text in *Timothy*, and tell us of a Will *revealed* and of another *hidden*, which is, many times at leaſt, contrary to that revealed. The general Offers of Salvation to all, and Means of Grace, carry with them the Appearances and Signs of a Will that all Men ſhould be ſaved, and therefore by a Figure are called his Will, though in Reality his Will is ſecret, and hidden from us, particularly decreeing to ſave ſome, and reprobate others. A Diſtinction applauded by *Calvin*, but I think diſcountenanced by *Bucer*, as it teaches us to look upon the Goſpel Promiſes as deceitful and illuſory, which he cautions againſt (14).

[s] Eph. i. 5. iv. 1. v. 3, 4, 5, 6, 7.

A Diſ-

(14) Primum quod Deo debes eſt, ut credas te ab Eo eſſe prædeſtinatum; nam id niſi credas, facis eum tibi, cum Te ad ſalutem vocat per Evangelium, illudere. *Bucer ad Rom.* Conſequently an irreſpective Decree of Reprobation againſt any

SER. VI. A Distinction rejected by our 17th Article, which directs us to follow (not this supposed hidden Will of God) but that which is expressly declared in his Word: A Distinction, which as it reflects the highest Dishonour upon God, so it renders his Revelation useless by taking away the Credit due to it. What avails *the Revelation of the righteous Judgment of God*[t], if, notwithstanding what he has declared, that he will *render to every Man according to his Deeds*, yet in Truth and Reality he will have no Regard at all to them. What Encouragement is there in the Promise of *eternal Life to Them who by patient Continuance in well-doing seek for Glory, and Honour, and Immortality*, if, notwithstanding such Declaration, God by his secret Will may have decreed, that they should perish! What Terror in the Threatnings of *Indignation and Wrath, Tribulation and Anguish upon those that are contentious and obey not the Truth, and upon every Soul of Man that doth Evil*, if, in spite of all our Evil,

[t] Rom. ii. 5, 6, 7, 8, 9, 10.

any who are invited by the Gospel (whether that Decree be believed or not) makes such Invitation and the Promises attending it, illusive.

we

we ſtand as good a *Chance* for Salvation as others do, according to the good Pleaſure of his Will! Laſtly, and which I think diſcovers what has principally recommended this Diſtinction, as it tends to ſhut our Bibles, ſo it throws open a Door to Impoſture and a Tyranny over the Conſciences of Mankind. If the hidden be the true Will of God, and may be contrary to that revealed, theſe Favourites and Darlings of Heaven have a mighty Advantage; to them are revealed thoſe Purpoſes which have lain hidden for Ages, and concealed from the Apoſtles and Evangeliſts (15). To them is given to peruſe the Book of Life, and read the Names that are written there; they and their Friends are the *Elect*, the reſt of the World are *Reprobates*. In vain we plead the general Act of Grace offered to All in the Goſpel [u]; in vain we conſtantly attend upon all the Means of Grace there recommended: In vain we rely on the Covenant of Baptiſm [w]: We fly in vain to the Altar for

[u] Mark xvi. 15.

[w] Ibid. v. 16.

(15) Thus *Montanus* and *Marcion* rejected the Scriptures, becauſe they, forſooth, knew more and better things than either Chriſt or his Apoſtles ever knew.

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Sanctuary[x]: Our Alms and our Prayers are a Memorial of no Weight[y]: An exact Morality by keeping God's Commandments are no Proof of our being in Him, or He in us[z]; Theſe all belong to his outward revealed Will, with which his hidden Purpoſe may probably bear no Correſpondence. The Curſe of preaching another Goſpel[a] may by this Means roll away like a harmleſs Thunder; the taking away from the Book of God, takes not away our Part in the Book of Life[b]: Though theſe, nay, and 'all the Sins that 'ever were committed in the whole World 'were centered in one Soul, it would be no 'Bar to it's Salvation (16).' This Pretence to Knowledge *beyond*, and *contrary* to what God has revealed, was the ancient Hereſy that caſt us out of Paradiſe; and has ſet itſelf againſt the Goſpel in all Ages ſince it's firſt Publication. The Gnoſtics kept the Key

[x] Joh. vi. 54.
[y] Act. x. 4.
[z] 1 Joh. iii. 24.
[a] Gal. i. 9.
[b] Rev. xxii. 19.

(16) Extraordinary Opinions of late propagated by as extraordinary Methods, for which ſee *Whitfield*'s Journals and Commiſſary *Cummins*'s Preface to two Sermons. Which is avowing what was charged upon the old Prædeſtinarians, Nec piè viventibus prodeſſe bonorum operum laborem aſſerebant, ſi ad mortem a Deo prædeſtinati fuerint; nec impiis obeſſe quòd improbè vivant, ſi a Deo prædeſtinati fuerint ad vitam. *Sigebert Gemblacenſis.*

of

of Knowledge, and *elected* themſelves to the Favour of Heaven, in ſpite of the moſt abominable Immoralities which they it ſeems were innocently guilty of. *Montanus* and *Manes* of old, and almoſt all the Sectaries of later Years, have greedily embraced this Notion, as moſt ſubſervient to carry on their Intrigues. Our own Church expreſsly diſclaims it, as has been already obſerved, in that very Article challenged in it's Favour, as dictated by the Diſciples of *Bucer* and *Martyr*: Yet with Regard to theſe two, it may be obſerved, that *Martyr* is reckoned by *Voſſius* (*p.* 655. *Hiſt. Pelag.*) among thoſe Moderns who eſpouſe the other Diſtinction of *Damaſcene*'s, of an antecedent and conſequent Will; and that *Bucer* thought the Conſequences of this hidden Will would reflect on God's Veracity has been already ſeen. However the Interpretation of that Article is not to be ſought for from thoſe Foreigners, ſo much as from the *Neceſſary Erudition for a Chriſtian Man*, drawn up by a Committee of Divines five or ſix Years before They came into *England*, the Platform of our Reformation, which repreſents the

SER. VI. the Subject of Redemption to be 'Humanum Genus, primorum parentum scelere damnatum, & paradiso ejectum,' and not some particular Elect only: It quotes this Text in *Timothy*, and tells us on the Authority of it, that if we perish, it is by *our wilful* Abuse of Grace, and that we perish by a just Sentence, if we choose to defile and vitiate that Nature which was at first created perfect, and then after the Fall restored again. But as to the curious and unsupported Conceits of Predestination, it wishes them to be laid aside, and to hear and follow that which the Scripture does plainly and simply teach: Which cannot be any hidden will of God contrary to it's own Revelations.

The chief Strength which the Defenders of this Opinion have, is in the Succours which they draw from St. *Austin*. The Heat and Length of his Dispute with *Pelagius* led him to say many things which looked this way, and were by many so understood: His general Success against that Heretic gave his Writings a great and deserved Esteem in the Church; but soon after, Learning fell asleep in the Western World; and as her last Thoughts

Thoughts had been engaged on him, her Dreams during her long Slumber were full of nothing elſe but his Excellencies. When ſhe awaked again, the Impreſſions in his Favour were too ſtrong to be immediately worn off; and the Schoolmen, inſtead of examining, implicitly received his ſuppoſed Opinions, and buſied themſelves in finding out Subtleties to ſupport them (17). But theſe Things ought to be obſerved, 1. That the rigid Calviniſts go beyond St. *Auſtin*, even as they generally ſuppoſe him to have taught (18). 2. That had St. *Auſtin* believed,

(17) He framed (ſays *Dupin*) the Body of Divinity for all the Latin Fathers that came after him. The Councils have borrowed his Words to expreſs their Deciſions. *Peter Lombard*, in the 12th Century, going about to compoſe an Epitome of the whole Body of Divinity, did little elſe but collect Paſſages out of St. *Auſtin*. And though *Thomas Aquinas* and the Schoolmen followed another Method, yet, for the moſt Part, they have ſtuck to St. *Auſtin*'s Principles, whereupon they erected their Theological Opinions. Therefore as we have taken our Theology in great Meaſure from theſe Latin Fathers and the Schoolmen; and ſince St. *Auſtin* their Founder, 'often left the Notions of his Predeceſſors to follow a 'Path wholly new, whether in expounding the Scriptures, or 'in Opinions of Divinity,' I think it can never be ſufficient to reſt in the Authority of that Father, without a farther Search backward into the Doctrines of the preceding Centuries.

(18) For they allow him to be only in the Sublapſarian Scheme, which ſuppoſes that God foreſeeing Man's

lieved, as they ſuppoſe, his Doctrine would differ from the Fathers before him, and from the Eaſtern Churches through all Ages to this Day (19). 3. That if we will make no

Fall, and conſequent Ruin, decreed to create him, and out of the Maſs to chooſe ſome certain Perſons whom he would ſave, and paſs by the reſt. While the rigid Calviniſts, ſuch as *Beza*, *Piſcator*, *Whittacre*, *Perkins*, &c. ſuppoſe the Decree ſupra lapſum, or before *Adam*'s Fall, willing the Salvation of ſome only, and the Perdition of others, and decreeing *Adam*'s Fall as the Means by which he would deſtroy thoſe whom he intended to reprobate. Theſe are therefore called Supralapſarians.

(19) As has been already ſeen from *Hilary*, *Cyril* of *Jeruſalem*, *Theophylact*, *Oecumenius*, *Clemens* of *Alexandria*, *Chryſoſtom* and *Ambroſe*, See Notes 2, 3, 4, 5, 6, 7, 8, of this Sermon; from whom many other Paſſages are collected by *Voſſius* and *Petavius*, and the Suffrages of other Fathers before *Auguſtin*, are there produced, ſuch as *Irenæus*, *Theophylus ad Antolyc.* *Origen*, *Athanaſius*, *Macarius*, *Jerom*, and others, to whom I refer the Reader for farther Satisfaction if he needs it. *Voſſ. Hiſt. Pelag. contr. lib.* vii. *part* 1. and *Petavius Tom.* 1. *lib.* ix. *c.* 3. *Tom.* 6. *lib.* xiii. *cap.* 1, 2. But they who have not thoſe Books will excuſe me if I tranſcribe a Paſſage or two from them. *Voſſius* obſerves that *Chryſoſtom*, *Theophylact*, and *Euthemius* accord with *Origen* in their Comments on *Matth.* xxv. who takes Notice, Ignem autem æternum non illis, quibus dicitur, Diſcedite à me, maledicti, paratum oſtendit, ſicut regnum juſtis, ſed diabolo & angelis ejus. Quia, quantum ad ſe, homines non ad perditionem creavit, ſed ad vitam & gaudium, peccantes verò conjungunt ſe Diabolo. *Tract.* 34. *in Matth.* Agreeably hereto *Baſil* in *Pſ.* xxix. Τὴν μὲν δὴ ζωὴν ὁ Θεὸς τῷ ἰδίῳ θελήματι ἑκάστῳ χαρίζεται. Τὴν δὲ ὀργὴν αὐτὸς ἕκαστος ἑαυτῷ θησαυρίζει ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως καὶ δικαιοκρισίας τοῦ Θεοῦ. As likewiſe

Greg.

no Abatements for his Zeal, and Flouriſh of Expreſſion, we ſhall often miſtake his Meaning. When he wrote againſt Manichæiſm, his Warmth tranſported him into ſome unguarded Expreſſions in Favour of Pelagianiſm, which he afterwards retracted (20). SER. VI.

Greg. Nazianz. εἰς ἐκεῖνο μὲν γὰρ [ſcil. iram] ὑφ' ἡμῶν βιάζεται, πρὸς δὲ τοῦτο [ſcil. miſericordiam] τὴν ὁρμὴν ἔχει. *Orat.* 15. Which is *Tertullian*'s Meaning of Deus de ſua Optimus, de NOSTRO Juſtus. *de Reſur. Carn.* St. *Ambroſe* his Opinion of this Text in *Tim.* muſt not be omitted, becauſe he was *Auguſtin*'s Maſter. OMNIBUS bonus eſt Deus, qui vult omnes homines ſalvos fieri . . . Ideò venit Dominus Jeſus, ut ſalvum fieret quod perierat. Venit ERGO ut peccatum MUNDI tolleret, vulnera noſtra curaret. Sed quia non omnes medicinam expetunt, ſed plerique REFUGIUNT, ne medicamentis compungatur vis ulceris: ideò VOLENTES curat, non adſtringit invitos. *lib.* iii. *de interp. David.* To all which Authorities might have been added one earlier than any there mentioned, a Writer of the Apoſtolic Age, *Clement* of *Rome*, in a Work certainly HIS. Ατενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ, καὶ γνῶμεν ὡς ἔστιν τίμιον τῷ Θεῷ αἷμα αὐτοῦ, ὅ, διὰ τὸ ἡμετέραν σωτηρίαν ἐκχυθὲν, ὅλην τὴν κόσμῳ μετανοίας χάριν ὑπήνεγκεν. Ἀτενίσωμεν εἰς τὰς γενεὰς πάσας, καὶ καταμάθωμεν ὅτι ἐν γενεᾷ καὶ γενεᾷ μετανοίας τόπον ἔδωκεν ὁ δεσπότης τοῖς βουλομένοις ἐπιστραφῆναι ἐπ' αὐτόν. *Ep.* 1. *ad Corinth. cap.* vii.

(20) *Auſtin* had ſaid, Quiſquis recte vult vivere, tantam rem tantâ facilitate aſſequitur, ut nihil aliud, quam ipſum velle, ſit habere, quod voluit. Which he thus retracts *lib.* i. *Retract. c.* 9. Egimus contra Manichæos, voluntatem eſſe, quâ & peccatur, & rectè vivitur. Sed niſi gratiâ liberetur à ſervitute peccati, rectè vivi non poteſt. Again, he had ſaid, Mutare voluntatem in melius, in noſtrâ poſitum eſt poteſtate. Which he retracts in this Manner: Eſt in poteſtate hominis:

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And in his Diſpute with *Pelagius*, dropped others leaning to *Manichæiſm*, which required the Hand of *Proſper* to ſoften. His Opinion therefore probably lay in the Middle between both thoſe Extremes, each of which ſome Paſſages in him ſeem to countenance. Laſtly, as St. *Auſtin* gives ſeveral other Senſes to this Paſſage in *Timothy*, ſo he alſo thinks it no Heterodoxy to interpret it of Grace univerſally offered to all, the voluntary Contemners of which Grace alone ſhould (21)

hominis: ſed ea nulla eſt, niſi a Deo datur. So he had ſaid, Spiritualia diligere & juſtitia jubemur, & natura poſſumus. Which he is forced to cover thus: Gratia hoc agit, ut natura ſanata poſſit, quod vitiata non poteſt, per eum qui venit quærere, & ſalvum facere, quod perierat. Another Retractation he has which ſeems to bring us home to his Opinion. He had urged againſt the *Manichees*.—qui Deo credunt, & ab amore viſibilium rerum, & temporalium ſe ad ejus præcepta ſervanda convertunt, *quod omnes poſſunt ſi velint*: Which Opinion he explains afterwards in this Manner; Verum eſt enim omnino OMNES HOMINES hoc poſſe ſi velint: ſed præparatur voluntas à Domino.

(21) Vult Deus omnes homines ſalvos fieri, & in agnitionem veritatis venire: non ſic tamen, ut eis adimat liberum arbitrium, quo vel benè vel malè utentes juſtiſſimè judicentur. Quod cùm fit, infideles quidem contra voluntatem Dei faciunt, cum ejus Evangelio non credunt: nec ideò tamen eam vincunt, verùm ſeipſos fraudant magno & ſummo bono, maliſque pœnalibus implicant, experturi in ſuppliciis poteſtatem, cujus in donis miſericordiam contempſerunt. *Aug. ad Marcell. de Spir. & lit. cap.* 33.

periſh. And he who beſt knew his Meaning, ſums up a Vindication of him, when he had been miſunderſtood or miſinterpreted in this Matter, with this Sentence as St. *Auſtin's*, *bis*, and the *true* Opinion. 'He who 'deſpiſes God's Will inviting him to Salva-'tion, ſhall experience his Will to puniſh (22) 'him:' which is the very ſame with the Diſtinction of God's Will into antecedent and conſequent, which *Piſcator* and *Whittacre* ſo much declaim againſt. Wherefore no Decrees of Reprobation lye againſt us to *neceſſitate* our Ruin, and if we periſh, it is not becauſe God *would not* have us *live*, but becauſe we ourſelves *will die*.

Are there then none *choſen in Chriſt before the Foundation of the World*[c]? none *called according to the Purpoſe of Election*[d]; no *Veſſels of Mercy afore prepared unto Glory*[e], as the Scriptures teach? no Predeſtination to Life, which our Article aſſerts? Bleſſed be God for the full Aſſurance he has given us of our Intereſt in theſe Truths! 'The Con-'ſideration of which is full of ſweet, plea-

[c] Eph. i. 4.
[d] Rom. viii. 28. ix. 11.
[e] Rom. ix. 23.

(22) Quia voluntatem Dei ſpreverunt invitantem, voluntatem Dei ſentient vindicantem. *Proſper Reſponſ. ad Object. Vincentianas.*

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'sant and unſpeakable Comfort to godly 'Perſons.' But this gracious Diſpenſation in our Favour lays no *Neceſſity* upon us, it *enſlaves not* our Will, but *frees* it; enables it to covet and purſue our eternal Happineſs, but does not forcibly reſtrain it from rejecting ſo great Salvation. It is true God foreſees our Determinations under the offers of Grace, and by willing us to Life, decrees the End, which yet is but the Conſequence of our own Choice. *Whom he did foreknow, he alſo did predeſtinate* [f] both to Condemnation and to Glory. And in ſuch Foreknowledge and correſponding Decree the Number of thoſe that ſhall be ſaved and loſt, is certain and unalterable; not by any Force upon neceſſary Agents, but by an unerring Foreſight of the voluntary Actions of Free ones. Not that we have any Claim to, or Merit in our Salvation, it is wholly owing to God's Mercy, and not to Works of Righteouſneſs which we have done. For that God intended our Recovery, that he diſpenſes any Means of Grace to us, (with which we may, or may not comply) proceeds entirely from his undeſerved Kindneſs. And as *ſufficient Grace* is

[f] Rom. viii. 29.

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given to all without any Merit of theirs, ſo the *Abundance of Grace* beſtowed on ſome, is not given as the Reward of, and in Proportion to their Deſerts, but iſſues ſolely from the Councils of his good Pleaſure. That ſome under *fewer* Means, as the Thief upon the Croſs, are ſaved; and others under *more* are loſt, as the Cities of *Chorazin* and *Bethſaida*, may depend on the Uſe we ſeverally make of them; but that any were beſtowed, was by us unmerited; and the *unlike* Proportions of Providence and Grace to *like* Subjects, are the Effects of a Purpoſe of Election, founded not on our *Works*, but the mere *Will of Him that called*[g].

[g] Rom. ix. 11.

Theſe Titles therefore, *The Elect*, *The Choſen in Chriſt*, *They whom the Father gives to Chriſt*, *The Predeſtinated*, relate not to an abſolute Decree of final Salvation; for the Firſt, St. *Peter* exhorts to be *vigilant*, *becauſe their Adverſary the Devil as a roaring Lion walketh about ſeeking whom he may devour*[h]. And what if ſome of theſe *Elect* had not been vigilant? Would their Election without their own Vigilance have ſecured them againſt the Wiles of Satan? If it would, then Vigi-

[h] 1 Pet. v. 8.

lance was needleſs; if it would not, their being Elect gave them no Certainty of Salvation: Or if, becauſe Elect, they could not but be vigilant, then St. *Peter*'s Exhortation was impertinent. The Second, St. *Paul* warns to *avoid Fornication, Uncleanneſs and Covetouſneſs*, becauſe *no Whoremonger, Unclean Perſon, or Covetous Man hath any Inheritance in the Kingdom of Chriſt and of God*[j]: He therefore thought, that the *Choſen in Chriſt* might through their own Negligence fall into theſe Vices, and by ſo doing fail of Salvation. Among the Third, was *Judas*[k] *the Son of Perdition:* Not every one therefore that is *Given to Chriſt* by the Father is ſure of Heaven. And of the Number of the Predeſtinated St. *Paul* certainly thought himſelf one, and repreſents himſelf as ſuch, *Having predeſtinated us unto the Adoption of Children by Jeſus Chriſt to himſelf, according to the good Pleaſure of his Will*[l]. Yet aſſumes he no Aſſurance from thence, but was perpetually on his Guard, leſt while he preached to others *he himſelf ſhould be a Caſt-away*[m]. Theſe Titles relate to thoſe to whom (above others) more abundant Meaſures of Grace were

[j] Epheſ. v. 3, 5.

[k] Joh. xvii. 12.

[l] Eph. i. 5.

[m] 1 Cor. ix. 27.

were purpoſed to be vouchſafed before the Foundation of the World, when *(they being not yet born and having done neither good nor evil)* the Deſignation was *not of Works, but of him that calleth* [q]. Yet ſuch Deſignation is not always without a Foreknowledge of ſome Fitneſs in the Perſons ſo deſigned; for when God choſe *Abraham*, he gives as a Reaſon of the Preference, *For I know him that he will command his Children and his Houſehold after him, and they ſhall keep the Way of the Lord* [o]. But, though in ſome Caſes ſuch Fitneſs may be a *Motive* with God, yet it never has any *Demand* on his free Favours. God's Method in diſpenſing the Meaſures and Proportions of Grace is not to be traced out by us; it lies buried in *the Depths of the Riches of his Wiſdom and Knowledge, whoſe Judgments are unſearchable, and his Ways paſt finding out* [p]. They who are moſt highly favoured with them, muſt bear in Mind, that if they walk unworthily, they may loſe them again. HERETOFORE to the *Iſraelites pertained the Adoption, and the Glory and the Covenants, and the giving of the Law, and the Service of God, and the Promiſes* [q]; but NOW the

[q] Rom. ix. 11.

[o] Geneſis xviii. 19.

[p] Rom. xi. 33.

[q] Rom. ix. 4.

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the *Gentiles are the Election*, and *Salvation is come unto them*[r]. These were extraordinary Measures of Grace dispensed to each, but deserved by neither. With regard to the former, the *Purpose of Election*, says St. *Paul*, *was not of Works*[s]; and the latter, *who followed not after Righteousness, have attained to Righteousness*[t]. Yet, notwithstanding the Election of the Former, *because of Unbelief they were broken off*[u]: An useful Lesson to us *not to be high-minded* from the Consideration of *our* Election, *but to fear*, lest we walk unworthy of it, for we *stand* not by *Predestination* but *by Faith*. And *if God spared not the natural Branches*, but cast them off, not arbitrarily, but for their own ill Conduct; let us *take Heed, lest he also spare not us*[w]. *Behold therefore*, and make a proper Use of *the Goodness and Severity of God!* [x]*On them which fell* through an Abuse of Grace, *Severity*: *But towards thee, Goodness*, in the undeserved Abundance of Grace bestowed, which shall not lose it's End in Glory *if thou continue in his Goodness* by a dutiful Submission to his Will, *otherwise thou also shalt be cut off. Wherefore having Gifts differing according to the*

[r] Rom. xi. 7, 11.

[s] Rom. ix. 11.

[t] Rom. ix. 30.

[u] Rom. xi. 20.

[w] Rom. xi. 21.

[x] Rom. xi. 22.

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the Grace that is given us[y], let us thankfully apply ourſelves to make them effectual to the ſaving Ends for which they were deſigned, and not ungratefully reproach God, and deſtroy ourſelves, by ſuppoſing, that his outward Call is without Meaning, and that his Grace was intended to be beſtowed in vain.

[y] Rom. xii. 6.

But what ſhall we ſay of Thoſe on whom the Light of the glorious Goſpel ſhines not? Even for Theſe Chriſt has long ſince provided, by his Commiſſion and Command, 1. *To teach* or diſcipline *all Nations*[z]; and 2. *To preach the Goſpel to every Creature*[a]. That ſo many are at preſent without this ſaving Knowledge may be accounted for from the following Reaſons:

[z] Matth. xxviii. 19.
[a] Mark xvi. 15.

1. Large Tracts have been once enlightened, and for their Abuſe of Mercy have had their Candleſtics removed ſince (23). Theſe have

(23) With this the Church of *Epheſus* is threatned *Rev.* ii. 5. And if we may credit the Relations of ſome Writers, the Goſpel has ſhone on a greater Part of the World than is commonly ſuppoſed, whatever their preſent Darkneſs may be: Thus *Peter Jarric, Tom.* 1. *Theſauri Rerum Indian.* lib. 2. c. 17. informs us, per univerſalem Indiam Orientalem primi Luſitani invenerint non ſolum manifeſta indicia Chriſtianitatis, ſed etiam profeſſione Chriſtianos, Thomæos, Templa, Anathemata, Laminas, & Tabulas æneas, quibus dicta

&

SERM. VI. have no Cauſe of Complaint, *they have taſted the heavenly Gift, and have been Partakers of the Holy Ghoſt*: that they are now deſerted, is becauſe they or their Forefathers have fallen away; if they are now *rejected*, and *nigh unto Curſing*, it is for their having unprofitably received the *Rain* and *Dew* of God's Word which *fell often upon them*, and inſtead of bringing forth good Works, *Herbs meet for him by whom they were dreſſed*, they bore only *Thorns* and *Briers* [b].

[b] Heb. vi. 4, 7, 8.

2. As ſome Countries have apoſtatiſed from the Faith once received, ſo others have not received it when it was offered (24). If the

Feet

& fata S. Thomæ aliorumque Martyrum fuerint inſcripta. And *John of Laet*, Omnium gentium Americanarum religionem oſtendit, quod & Dei Patris & Dei Filii, & reſurrectionis mortuorum notitiam habuerint, antequam Luſitani eo perveniſſent. And *Benzo* and *Lærius*, In utrâque India reperta eſſe quædam indicia, extincti apud Barbaros veri cultus Dei. . . . paſſim confeſſos eſſe Barbaros, quod ante multas Lunas, acceſſerint ad ipſorum regionem Majres, i. e. advenæ, qui idem de cultu Dei prædicaſſent, quod Hiſpani Gallique. Unde concludit *Lærius*; Dicta Apoſtolorum, de ſono in omnem terram exeunte *Rom.* x. 18; allegato in hanc rem *Nicephoro*, qui *L.* ii. *cap.* 41. Matthæum Evangeliſtam apud Cannibalos Ἀνθρωποφάγους Braſilienſibus conterminos, Evangelium prædicaſſe teſtetur. See *Hulſeman de Auxiliis Gratiæ*. p. 145.

(24) For this our Saviour mourns over *Jeruſalem*, *How often would I have gathered thy Children together even as a Hen*

Feet of them who preach the Goſpel of Peace[c] are not found among them, at leaſt *the Duſt has been ſhaken off thoſe Feet againſt them as a Teſtimony*[d], that not the Grace of God inviting them has been wanting, but fit Diſpoſitions in themſelves to receive it. *The Servants have gone out by the Highways and Hedges that the Chamber might be furniſhed with Gueſts*[e]: But ſome are found without *a Wedding Garment*, a Readineſs to comply with Grace offered. If ſuch are refuſed, it is their own Filthineſs, and not want of Invitation, on which they muſt lay the Blame: If it will *be more tolerable for Sodom and Gomorra in the Day of Judgment than for thoſe Cities*[f], the reaſon is, not becauſe God denied them *ſufficient* Grace, but becauſe he offered them Abundance, and they refuſed to accept it.

[c] Rom. x. 15.

[d] Mark vi. 11.

[e] Matth. xxii. 9, 10, 11.

[f] Matth. xi. 20. and Luke x. 11, 12.

Hen gathereth her Chickens under her Wings and YE WOULD NOT. *Behold, ye ſhall not ſee me henceforth.* Matth. xxiii. 37—39. So *Paul teſtified to the Jews, that Jeſus was Chriſt: But when they oppoſed themſelves and blaſphemed, he ſhook his Raiment, and ſaid unto them, Your Blood be upon your own Heads, I am clean: from henceforth I will go unto the Gentiles.* Acts xviii. 5, 6. Among the *Americans*, *Benzo* relates de Regulis Peruanis, Montano, & Colonchio eos nullâ unquam perſuaſione adduci potuiſſe, ut ſaltem audirent de Deo. From *Hulſeman* p. 147.

3. Though

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3. Though the Gospel is commanded to be preached to every Creature, yet the Command was given to *Men* to preach it, and the Performance must in some Measure correspond with the Infirmities of the Instruments employed. The Work of the Ministry in any one Place, and the moving from Place to Place takes up Time; all cannot be done at once. But God has promised that all shall have Opportunity, *the End shall not come, till the Gospel of the Kingdom be preached in all the World for a Witness unto all Nations*[g]. They whose Conversion is *delayed*, are not *forgotten*; though their being past by at present may be the Effect of God's Spirit or his Providence *forbidding us to preach in Asia*[h], or *not suffering us to go unto Bithynia*; yet this is no Instance of his *Unkindness*, but his *Wisdom* in sending *Paul* and *Barnabas* where their Ministry will be most successful; to those who by a good Use of common or extra Evangelical Grace are better prepared to receive it; to the *Macedonians*, whose Readiness to receive the Gospel was signified in a Vision, by one of that Country praying *Come over into Macedonia, and help us*[i]; where

[g] Matth. xxiv. 14. Mark xiii. 10.

[h] Acts xvi. 6, 7.

[i] Acts xvi. 9.

where *Lydia* was, who *worſhipped God* [k] according to the beſt Light ſhe had; and to the *devout Greeks of Theſſalonica* [l]. So the Prayers and Alms of *Cornelius* recommended him to the Miniſtry of St. *Peter* [m]. As for the Nations at preſent paſt by, we may reaſonably preſume that God waits for ſeaſonable Opportunities to have Mercy upon them. If any particular Perſons amongſt thoſe Nations live up to the Meaſures of General Grace vouchſafed, and yet are not bleſſed with the Goſpel Revelation, this muſt be referred to the unſearchable Judgments of God; and their Caſe will fall in with that of the virtuous Heathens before the Incarnation of Chriſt.

[k] Acts xvi. 14.

[l] Acts xvii. 1. 4.

[m] Acts x. 4, 5.

Having now removed the Diſcouragements from applying ourſelves to the Means of Grace under the Goſpel, which muſt always accompany the Doctrine of partial Favour and Election, I might proceed in the fourth and laſt Place to conſider what thoſe Means are by which we may receive the *Holy Ghoſt*. Yet as there would ariſe a ſtrong and melancholy Objection againſt the univerſal offer of Grace, if Mankind for above 4000 Years together from the Fall of *Adam*

to

to the Aſcenſion of Chriſt were totally deprived of all Means of receiving it; and again, as the Abſence of the Graces of the *Holy Ghoſt* for ſo long a Tract of Time, might ſeem to favour the Objection againſt his Divinity mentioned under the firſt general Head, by drawing his Exiſtence into Queſtion before the Goſpel Diſpenſation, and ſtrengthen the Opinion of thoſe who believe that the *Holy Ghoſt was not* (25) at all before

(25) *John* vii. 39. The HOLY GHOST was not yet *given*, becauſe Jeſus was not yet glorified: the Word *given* in Italics ſhews that it was wanting in the Original from whence our Verſion was made. *Grotius* ſuppoſes both that Word and *Holy* to have been originally wanting, and afterwards added to avoid the *Macedonian* Impiety which would ſeem to be eſtabliſhed by the Authority of this Text when it read, 'The 'Spirit was not yet.' Both my old *Syriac* MSS. read, ὅπω γὰρ ἦν πνεῦμα ἅγιον δεδόμενον; though my oldeſt has a Mark upon δεδόμενον as omitted in ſome Copies, and a marginal Note to this Purpoſe, ὅτι οὐκ ἐδόθη τὸ πνεῦμα ἅγιον πρὸ ἀναστάσεως. Therefore *Given* was in the Text above 12 hundred Years ago. I do not mention this to aſcertain the Genuineneſs of this Reading, for I know *Chryſoſtom* before this Time did not read *given*: But to ſhew the Antiquity of it; a literal Verſion made directly from the *Greek* in 506 has the Word. The *Greek* Original from which it was taken muſt be ſtill older and near the Time of *Chryſoſtom* if not older; other *Greek* Copies at *Alexandria* did not read ſo. So that from *Chryſoſtom* on the one Hand, and the Original from which *Charkel* tranſlated on the other, we have Inſtances of both Readings with, and without *given* in the ſame 5th Century.

Chriſt

Chriſt was glorified; I think myſelf obliged to meet theſe Difficulties, and, previous to my Enquiry into the Means of Grace under the Goſpel, take a View of the Condition of Mankind in this reſpect before the Law, under the Law, and without the Law.

After the fatal Forfeiture of the Aſſiſtances of the Holy Spirit, which ſubjected human Kind to the Sentence of perpetual Death, which dying they were to die; the Promiſe of Recovery was univerſal: wherefore SHE, who, *being firſt in the Tranſgreſſion*, had been the meritorious Cauſe of Ruin to all her Poſterity, was by God honoured with the Name of *Eve*, in token of Life reſtored to all that ſhould deſcend from her (26). So that, if *in Adam we all die*, through the Loſs of the Spirit, the Life we obtain by *Eve* muſt be through the Recovery of the ſame Spirit. *Her Seed* was *the Prince of Life*[n], and the bringing of him forth was to reflect a vital Influence as far back as to her, *ſhe ſhall be ſaved* or included in the Salvation which was

[n] Acts iii 15.

(26) See the very worthy and learned Dr. *Berriman*, in his *Boyle's* Lectures. Serm. IV. pag. 98. Vol. I.

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[o] Rev. xiii. 8.

[p] John xi. 25.

[q] Gen. iv. 14.

(27) 1 *Tim.* ii. 15. See *Kidder*'s Demonſtration, Part 1. p. 24. with the Note added.

(28) Thus *Jacob ſaw God Face to Face*, *Gen.* xxxii. 30. and God who ſpake to the *Iſraelites* by *Moſes*, ſpoke to *Moſes* himſelf *Face to Face*. *Exod.* xxxiii. 11. on which *Maimonides* obſerves, More Nevoch. part 1. cap. 37. Auditio vocis, ſine intermedio & interventu Angeli, cognominetur phraſi illâ *de facie*

Interval, *Enoch* had ſuch Abundance of Grace vouchſafed, as to be enabled *to pleaſe God, and to be tranſlated that he ſhould not ſee Death*[r]. *Noah* alſo, under the ſame Diſpenſation, *was found perfect, and became Heir of the Righteouſneſs which is by Faith*[s]. It is true, the Generality walked after their own Will, but not for want of Grace, for *the Spirit of God*[t] *ſtrove* long, though in vain, *with them.*

[r] Heb. xi. 5.

[s] Eccluſ. xliv. 17. Heb. xi. 7.

[t] Gen. vi. 3.

In the next Period, from the Flood to *Moſes*, we ſee the Effects of the Covenant eſtabliſhed with *Noah*, which muſt be the Covenant of Life before ſignified to *Eve*. In conſequence of which, we meet with plain Inſtances of general Grace vouchſafed to all, and, where complied with, a more ſpecial and uncovenanted Grace beſtowed to ſome. Thus God was in a peculiar and more eminent Manner *the God of Abraham*, opening to him the great Salvation, which Mankind ſhould obtain by Means of his Poſterity, *preaching*

facie ad faciem; but ſince we are informed by St. *Paul* that the Law was *ordained* or delivered *by Angels*, *Gal.* iii. 19. it ſeems neceſſary to take a greater Latitude in the Interpretation, reſtraining it however to ſupernatural Applications.

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the Goſpel unto him[u]. The ſpecial ſpiritual Bleſſings (29) annext to the Covenant of Circumciſion, by which he promiſed *to be a God to him, and to his Seed*[w], were the gracious Reward of *that Faith, which he had being yet uncircumciſed*[x], of the Faith which he had by a juſt Uſe of that general Grace vouchſafed to all: An Example of which Grace we have in *Abimelech*, whom God reſtrained from ſinning[y]. And this Grace was not withdrawn or leſſened from the reſt of Mankind, when God in an eſpecial Manner choſe *Abraham*, *Iſaac*, and *Jacob*; any farther than as the perſonal Iniquities of any chaſed the Spirit from them. For though *Jacob was loved*, and *Eſau hated*[z], it was only

[u] Gal. iii. 8.

[w] Gen. xvii. 7.

[x] Rom. iv. 11.

[y] Geneſis xx. 6.

[z] Malach. i. 2, 3.

(29) Which terminated chiefly in *more lively* Hopes of that Pardon and Acceptance, which were generally promiſed to Mankind after the Fall as the Foundation of their Religion, for without ſome Hopes of Mercy there could have been no Religion at all. See *Uſe and Intent of Prophecy*, *Diſc.* iii. A general Promiſe of Deliverance from the Evils introduced by *Adam*'s Diſobedience, was a juſt Ground of Truſt and Confidence towards God; but clearer Degrees of Light with regard to the Method, Time, and Manner of accompliſhing this Hope, were ſpecial Favours, due to none, but diſpenſed as the Goodneſs and Wiſdom of God thought proper.

comparatively;

comparatively; for neither (30) *Luther*, nor *Oecolampadius* ſuppoſe, that *Eſau* was ſo caſt from the Favour of God, as to be deſerted by his Spirit, and fail of Salvation. And among his Poſterity, we ſee manifeſt Tokens of the divine Intercourſe in the Book of *Job*; They ſpeak of *a Spirit in Man, an Inſpiration of the Almighty giving him Underſtanding*[a]; of Expoſtulations with the Heart *in Thoughts from the Viſions of the Night*[b]; of *an Acquaintance with God*[c], and of his *Departure from us*[d]; of Wiſdom above human Abilities, which is *not to be found in the Land of the Living*[e]; *which cannot be gotten for Gold*, and *which the Topaz of Æthiopia cannot equal*[f], and that was, *the Fear of the Lord, and to depart from Evil*[g]. Wiſdom not in the natural Powers of Man, but a Degree of illuminating and ſanctifying Grace.

[a] Job xxxii. 8.
[b] Job xxxiii. 14, 15, 16, 17.
[c] Job xxii. 21, 22, 23.
[d] Ibid. verſ. 17.
[e] Job xxviii. 13. 21.
[f] Ib. verſ. 15. 19.
[g] Ib. verſ. 28.

(30) Ideo *(Eſau)* venit ad funus, ut obedientiam & reverentiam ſuam erga Patrem declararet. Et eſt ſignum certum, rediiſſe eum in gratiam cum fratre, & ſe adjunxiſſe veræ Eccleſiæ, ut fieret particeps promiſſionis ſpiritualis, ſi non ex promiſſione, tamen ex Gratiâ. . . . Veriſimile . . . Eſau tandem ſalvatum eſſe. *Luth. Comm. in Geneſ.* Non auſim ipſum Eſau propter hoc dictum dicere reprobum: quandoquidem hic per temporalia magis Spiritualia ſignificantur. *Oecolamp. in Malach.* 1.

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The Legal Oeconomy is indeed repreſented in the New Teſtament, as a State ſo without Grace, as to be oppoſed to it; *the Law*, ſays St. *John*, *was given by Moſes, but* GRACE *and Truth came by Jeſus Chriſt* [h]. And St. *Paul* obſerves, that Chriſtians *are not under the* LAW, *but under* GRACE [i]; as if they, who were under the Law, were void of Grace. And Juſtification, and Salvation, the great Ends for which ſpiritual Gifts are beſtowed, are conſtantly ſet forth as unattainable *by* the Law. But we have ſeen, in the preceding Ages, Characters of this bleſſed Spirit in general Grace diſpenſed to all. And did the Ordinances of the Law deprive the *Jews* of it? Then were they beggarly Elements indeed: Then, that *God ſhewed his Word unto Jacob, his Statutes and Ordinances unto Iſrael*, while *he dealt not ſo with any other Nation, nor gave the Heathen Knowledge of his Laws* [k], was no Inſtance of his Favour, but of his moſt ſevere Diſpleaſure. We have ſeen the Bleſſing of *Abraham*, containing *the Promiſe of the Spirit* [l], in an eſpecial Manner given to his Seed; and *did the Law which was* 430 *Years after, diſannul and make the*

[h] John i. 17.

[i] Rom. vi. 14.

[k] Pſ. cxlvii. 19, 20.

[l] Gal. iii. 14, 17.

I- *Promiſe*

Promiſe of none Effect? No certainly; though it gave no additional Supply of Grace, yet neither did it diminiſh it. There were ſignal Illapſes of the Spirit under that Oeconomy: for *Prophecy*, ſo frequent in thoſe Days, was *not by the Will of Man, but holy Men of God ſpake as they were moved by the Holy Ghoſt* [m]. A Degree of *Illumination* this was to them, though not ſo clear as the ſame Prophecies are to us; it was to them *a Light ſhining in a dark Place* [n], a faint Gleam ſtruggling through the Night, in Compariſon of that Day-ſtar which riſes upon us [o]. Nor were they Strangers to the Gifts of a *ſanctifying* Grace. How does the Royal Pſalmiſt, after he had done Deſpite to that Spirit by the wilful Sins of Murder and Adultery, ſolicit to have it reſtored again! To have his *Heart cleanſed* by a *new Creation* of it, and a *right Spirit renew'd within him!* that God would *give him the Comfort of his Help again*, and *ſtabliſh him with* that *free Spirit*, that ſhould deliver him from the Slavery of Sin! That God would not *caſt him away from his Preſence*, nor *take his Holy Spirit from him* [p]!

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[m] 2 Pet. i. 21.

[n] 2 Pet. i. 19.

[o] 1 Pet. i. 10, 11, 12.

[p] Pſ. li. 10, 11, 12.

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[q] Gal. iii. 19.

[r] Rom. iii. 20.

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Counſellors[s], might have their eyes (31) opened to ſee more into the wonderful Oeconomy of Redemption, themſelves expecting, and preparing the *Gentiles* to receive the *Meſſias*, the SAVIOUR of the WORLD. *The Law was a Schoolmaſter to bring them unto Chriſt*[t].

[s] Pſ. cxix. 24.

[t] Gal. iii. 24.

Laſtly, the reſt of Mankind, who were *without the Law*, were comprehended in the Salvation offered to all the World in *Eve*; which was again confirmed to them in their common Parent *Noah*, and their Anceſtors ſhared in the general Grace and divine Communications, which were the Privilege of the Times. But when they in general did Deſpite to this Grace, corrupting themſelves farther by chooſing to follow their own Imaginations, *changing the Glory of the incorrup-*

(31) 'The New Teſtament, indeed, as diſtinguiſhed from 'the Old, is ſaid to be a *better Covenant* or Teſtament, and '*eſtabliſhed upon better Promiſes*. But then the *Law* or the 'Old *Teſtament*, is taken only for the external *Letter*, in 'which the *Jews* were too apt to acquieſce; otherwiſe, if 'we take in the *Spirit* or myſtical Deſign of it, it differs no-'thing from the Goſpel itſelf, but only in the Manner and 'Circumſtance of it's Delivery: Chriſt has brought Life and 'Immortality to Light through the Goſpel, which before 'was taught only by darker Hints, and typical Repreſenta-'tions.' Dr. *Berriman's Boyle's Lect. Vol.* I. *Serm.* VI. *p.* 175. See alſo *Vol.* II. *Serm.* XVII. *p.* 126.

tible

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tible God into an Image, and the Truth of God into a Lie [t], though this justly provoked him to *give* the voluntary Contemners of his Grace *over to a reprobate Mind* [u], yet did he not totally withdraw his Grace from the *Gentiles*, only changed the Method of Dispensation, that it might be more effectual to the Happiness of Mankind in general: Leaving Witnesses of himself among the Nations in his Works of Creation [w] and Providence [x], and stirring them up by an inward Grace, from the Occasion of these Testimonies, to seek him further. In which Enquiries such as would follow no Guide but their own Conceits, *became vain in their Imaginations, and their foolish Heart was darkned* [y]: While such as were conscious of their want of sufficient Light, and desirous of receiving Direction where ever it was to be found, saying, *Who shall go up for us into Heaven, and bring it unto us, that we may hear it, and do it?* or *who shall go over the Sea for us and bring it unto us, that we may hear it, and do it* [z]? To these God provided that the Word should *not be far off*, by the Patriarchs, the Law, and the Prophets, which were given for their

[t] Rom. i. 23, 25.

[u] Ibid. vers. 28.

[w] Ibid. vers. 20.

[x] Acts xiv. 17.

[y] Rom. i. 21.

[z] Deuter. xxx. 12, 13, 14.

their Sakes, and not for the *Jews* only (32). Wherefore, when *Ægypt* was the Fountain of Science to the World, the Patriarchs were invited thither, that all who would might have been enlightened by the Beams which ſhone on *Goſhen* (33). In the Alliance of *Solomon* and

(32) Οὐδὲ γὰρ διὰ Ιυδαίυς μόνυς ὁ νόμ☉ ἦν, οὐδὲ δι' αὐλὺς μόνυς οἱ πρoφῆται ἐπέμπονλο, ἀλλὰ πρὸς Ιυδαίυς μὲν ἐπέμπονλο, ϗ παρὰ Ιυδαίων ἰδιώκονλο, πάσης δὲ τῆς οἰκυμένης ἦσαν διδασκάλιον ἱερὸν τῆς περὶ Θεῦ γνώσεως, ϗ τῆς καλὰ ψυχὴν πολιτέας. *Athanaſ. de Incarn. Verbi.*

(33) That *Ægypt* was a School to the reſt of the World, appears from the celebrated Legiſlators deriving their Syſtems from thence. Λυκῦργον δὲ ϗ Σόλωνα, ϗ Πλάτωνα, πολλὰ τῶν ἐξ Αιγύπλυ νομίμων εἰς τὰς ἰαυλῶν καλαλάξαι νυμοθισίας. *Diod. Sic. Lib.* 1. at the End of *Clemens* of *Alexandria, Paris Edit.* And that the *Ægyptians* received Information from the *Patriarchs*, is not only *eaſy* to *ſuppoſe*, 1. from the Sojourn of *Abraham* there, and the great Reputation he obtained for his Wiſdom and his Piety, being δίκαι☉ ἀνὴρ ϗ μέγας ϗ τὰ οὐράνια ἔμπειρ☉, as *Beroſus* writes; and whom *Eupolemus* deſcribes εὐγενείᾳ ϗ σοφίᾳ πάσας ὑπερβιβηκότα . . . ἐπὶ τι τὴν ἰσοβίαν δεμήσαλα ἰναρισῆσαι τῷ Θεῷ. 2. From the Influence which *Joſeph*, by his Situation, and public Benefits to that People, muſt have among them, the *Ægyptians* being remarkable for their grateful Senſe of public Services, καθόλυ δὲ φασὶ τὲς Αιγυπλίυς ὑπὲρ τὲς ἄλλυς ἀνθρώπυς εὐχαρίσως διακεῖσθαι πρὸς πᾶν εὐεργεσίᾶν. *Diod. Sic. Lib.* 1. I ſay it is not only *eaſy to ſuppoſe* for theſe Reaſons that the *Ægyptians* did learn from the Patriarchs, but there ſeems to be Authority ſufficient to require our Belief of it, *Pſ.* cv. 22. where we are told, that God ſent *Joſeph* into *Ægypt*, where the King appointed him παιδεῦσαι τὲς ἄρχονλας αὐλῦ ὡς ἑαυτὸν, ϗ τὲς πρεσβυλέρυς αὐτῦ σοφίσαι. As the LXXII render it,

and *Hiram*, and by their Navigation (34) from *Æziongeber* to the Eaſtern Coaſts, and from *Tyre* Weſtward through the *Mediterranean*, there were Means that *the Earth might be filled with the Knowledge of the Lord*, as far *as the Waters* which *covered thoſe Seas* could carry it. And the ſeveral Captivities

it, *To inſtruct his Princes*, or lay them under the ſame religious Obligations (ſee *Numb.* xxx. 3, 4. for the Uſe of the Word אסר) as *he himſelf* was, *and teach his Senators Wiſdom.*

(34) From hence not only *Hiram* learned to *Bleſs the Lord God of Iſrael that made Heaven and Earth*, 2 Chr. ii. 12. But *all the Earth ſought to Solomon, to hear his Wiſdom, which God had put in his Heart.* 1 King. x. 24. And from this Alliance it was probably, that the *Carthaginians*, who were a Colony of the *Tyrians*, and the *Romans* too, became acquainted with the divine Oracles. *Hannibal* when defeated plainly refers to one, in which his own Country was greatly concerned, Agnoſco Fatum Carthaginis. *Livy Lib.* 27. *ad finem.* And that the *Romans* were no Strangers to the ſame Tradition appears from *Virgil.*

Progeniem ſed enim Trojano a ſanguine duci
Audierat, Tyrias olim quæ verteret Arces.
Hinc Populum latè regem, belloque ſuperbum
Venturum Excidio Lybiæ. Sic volvere Parcas. Æn. 1.

In tranſlating which, if we only name the Anceſtors inſtead of the Deſcendants, the original Prophecy glares upon us;

From *Japhet*'s Loins deriv'd, a Race ſhe knew
Deſign'd the Strength of *Canaan* to ſubdue:
Wide-ſpread their Empire, deſtin'd to ſucceed,
And waſte the Sons of *Cham*; ſo Fate decreed.

Curſed be *Canaan* or *Cham*, as ſome Copies read: *God ſhall* ENLARGE *Japhet*; *and Canaan ſhall be his Servant.* *Gen.* ix. 25, 27.

and

and Diſperſions of the *Jews* afterwards, chiefly in the moſt remarkable Places of Concourſe, where Empire, Trade, or Learning fix'd their Seats (35), were merciful Opportunities offered to the *Gentiles* of receiving ſuch Meaſures of Information as might inſpire them with ſuch Hopes as God thought proper for thoſe Times, and be a ſufficient Encouragement to love and obey Him. But a more diſtinct View of the Purpoſes to which Grace was effectual under the ſeveral Diſpenſations before Chriſt, and what the Diſadvantages of thoſe Diſpenſations were, compared with that of the Goſpel, ſhall be conſidered (God willing) the next Opportunity, previous to the fourth and laſt Enquiry, *viz.* Into the Means of that Grace ſhed abundantly on us through Jeſus Chriſt.

(35) Whence *Philo* obſerves, Ιουδαίοις γὰρ χώρα μία διὰ πολυανθρωπίαν ὐ χωρεῖ. ἧς αἰτίας ἕνεκα τὰς πλείστας κὴ ἰσοδαιμονεστάτας τῶν ἐν Εὐρώπῃ κὴ Ασίᾳ καὶὰ τέ νήσους κὴ ἠπείρους ἐκτήμοσλαι. εἰς Φλάκκον. p. 667.

SER-

SERMON VII.

The MEANS of GRACE.

Preached *May* 7, 1741.

TITUS iii. 4, 5, 6, 7.

But after that the Kindneſs and Love of God our Saviour toward Man appeared,

Not by Works of Righteouſneſs, which we have done, but according to his Mercy he ſaved us, by the waſhing of Regeneration, and renewing of the HOLY GHOST;

Which he ſhed on us abundantly, through Jeſus Chriſt our Saviour:

That being juſtified by his Grace, we ſhould be made Heirs according to the Hope of eternal Life.

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ſire to ſave is repreſented as reaching to all Men, I endeavoured to anſwer ſome Objections drawn from the Doctrine of Election and Reprobation with regard to particular Perſons to whom the Goſpel is preached; and then with regard to whole Nations from whom that Light is at preſent withheld: I afterwards entered upon the Conſideration of the ſtrongeſt Argument againſt univerſal Grace, I mean the ſuppoſed Want of it for 4000 Years from the Fall of *Adam* to the Aſcenſion of Chriſt; where having ſhewn, that there was Grace in various Meaſures diſpenſed under the ſeveral Diſpenſations *before* the Law, *under* the Law, and *without* the Law, I propoſed to remark more diſtinctly to what Purpoſes the Grace then diſpenſed was effectual, and what the Diſadvantages of thoſe Diſpenſations were, compared with That of the Goſpel; previous to my FOURTH and LAST Enquiry, *viz.* into the *Means* of that Grace ſhed *abundantly* on us through Jeſus Chriſt.

Under each of thoſe States there was, by Means of divine Communications either immediate or remote, Grace diſpenſed ſufficient for

SER. VII. for the attaining 'a Love of God;' 'a 'Knowledge of religious and ſocial Duties;' 'a withdrawing the affections from the 'World;' and 'a Faith in the Promiſes of 'good Things beyond this Life.'

1. A Love of God: Thus *Enoch* had a Teſtimony that *he pleaſed God*[a]; and *Noah was found perfect and righteous*[b]: *Job was upright, and feared God*[c]; and *David*'s Soul panted after him, loving *nothing in Compariſon of him*[d]. The Gentile Philoſophy would ſupply us with many Specimens of their exalted Notions on this Head (1), though the true Object of Worſhip was miſtaken or unknown. The Prayers, Alms, and Faſts of *Cornelius*[e]; and the many devout Worſhippers among the *Greeks*[f] recorded in the New Teſtament, are more perfect Inſtances of this Love, even to the true God, the God of *Iſrael*.

[a] Heb. xi. 5.
[b] Eccluſ. xliv. 17.
[c] Job i. 1.
[d] Pſ. lxxiii. 24.
[e] Acts x. 4.
[f] Acts xvii. 4.

2. The Knowledge of religious and ſocial Duties was revealed to the antediluvian World,

(1) Thus *Epictetus* addreſſes himſelf to God, Tracta me poſthæc arbitratu tuo, ejuſdem tecum ſum animi: ſuſque deque fero: nihil recuſo quod tibi videbitur: quo voles ducito.

by which they were *convinced of their ungodly Deeds, which they ungodly committed*[g]. These were handed down to the Poſtdiluvians by *Noah*, and were called *his* Precepts by his Sons, who carried with them into all the Regions of the new World the great Lines of Religion and Morality. This was the Law of the moſt High which *Abraham* kept; which reſtrained *Abimelech*; which made *Joſeph* dread to ſin againſt God; and taught upright *Job* to eſchew Evil. But as this Law was corrupted or obliterated, and in Danger of being totally loſt, God was pleaſed to republiſh it by *Moſes*; while the broken Fragments of it only were left to the reſt of the World, which the Legiſlators and Philoſophers have induſtriouſly ſought after, and wove among their own Syſtems of Law and Ethics. Their own *Reaſonings* and Obſervations upon the Fitneſs and Beauty of thoſe Rules, which made them approve them, and give a Sanction to them, where their divine Authority was unknown, and their proper Application and unfolding them in particular Caſes, was what St. *Paul* calls *the*

[g] Jude 15.

SER. VII. *Work of the Law written in their Hearts* [h](2).

[h] Rom. ii. 15.

A third

(2) I ſuppoſe the Heathens to have formed their Morality from the ſcattered Precepts of Tradition, many of which derived from *Noah*, and were divine Commands. Accordingly *Ariſtotle*, one of the earlieſt Digeſters of Ethics among the *Greeks*, informs us, that their Proverbs or Apophthegms were the Remains of the ancient philoſophical Precepts. (See *Jenkins Reaſ. Vol.* 1. *p.* 381.) And his Maſter *Plato*, when he enters on his Treatiſe of Laws, refers their Original to divine Inſtitution. Of the Beauty and Fitneſs of ſome of theſe Rules their own Experience and Obſervation convinced them; whence *Chryſippus* might truly ſay, *Secundum virtutem vivere, idem eſſe quod ſecundum experientiam eorum, quæ ſecundum naturam accidunt, vivere.* But theſe Rules, coming down to them without the Sanction of their divine Legiſlator, ceaſed to be a LAW to the Heathens, any farther than as their own Judgments and Conſciences gave them a new Obligation; ὅτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος. Their own Hearts giving thoſe Precepts the Force or Efficacy of a Law; οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου (not τὰ τοῦ νόμου by which he had before expreſſed the Precepts or Works of *the* Law, but τὸ ἔργον τοῦ νόμου, the Operation or Effect of *a* Law) γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, their own private Judgment, and the general Senſe of Mankind acting as Judges to condemn or acquit. συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων. Wherefore if they allowed in themſelves what they diſallowed in others, though they had no Senſe of a divine Sanction or Obligation, yet they would be condemned by themſelves. Yet many corrupt Maxims from Time to Time obtained, which alſo mix'd with the purer Morals, and ſwam down with them in the Stream of Tradition; and (though their Compliance with theſe might be in ſome Meaſure winked at in thoſe Times of Ignorance, *Acts* xvii. 30. God condemning them only for thoſe Things, for which they ſtood *ſelf-condemned.*) Theſe looſe

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A third Operation of the *Holy Ghoſt* in thoſe Days was a power in Men to withdraw their Affection from the World. Thus *Moſes choſe rather to ſuffer Affliction with the People of God, than to enjoy the Pleaſures of Sin for a Seaſon; eſteeming the Reproach of Chriſt greater Riches than the Treaſures of Ægypt* [i]. *Nay the Time would fail,* ſays the Author of the Epiſtle to the *Hebrews, to tell of thoſe* before the coming of Chriſt *who were ſtoned, were ſawn aſunder, were tempted, were ſlain with the Sword; who wandered about in Sheep-ſkins and Goat-ſkins, being deſtitute, afflicted, tormented; who were tortured, not accepting Deliverance that they might obtain a better Reſurrection* [k]. The *Pagan* Moraliſts are full of theſe Sentiments in their Writings, and not entirely deſtitute of Examples in their Practice (3). The

[i] Heb. xi. 25, 26.

[k] Ibid. 32, 35, 36, 37.

looſe traditional Rules would give a great Uncertainty to their Ethics, which we find their Philoſophers complained of; but which could not have been the Caſe, had their Morality been the pure Dictates of right Reaſon, or of a Law written in their Hearts, which muſt have been always uniform and the ſame. Τὰ δὴ καλὰ καὶ τὰ δίκαια, περὶ ὧν ἡ πολιτικὴ σκοπεῖται, τοσαύτην ἔχει διαφορὰν καὶ πλάνην, ὥστε δοκεῖν νόμῳ μόνον εἶναι, φύσει δὲ μή. *Ariſt. Ethic. cap.* 3. *Ox. Edit.*

(3) Fortem animum & magnum duabus maxime rebus cerni putat Cicero, deſpicientiâ rerum humanarum & exter-

SER. VII. The fourth Effect and Sign of the Spirit of God in thoſe early Times was a Faith in the Promiſes of good Things beyond this Life. By this *Abel* offered a more acceptable Sacrifice than *Cain*; and *Noah* became Heir of the Righteouſneſs which is by Faith: By this *Abraham* was juſtified, and thouſands of his Deſcendants died in full Expectation of future good Things. Among the Gentiles, beſides thoſe whoſe Actions were in *ſome Degree* (4) influenced by the *Hopes* of Rewards and Happineſs hereafter,

narum, & ſuſceptione laborum ac periculorum. Crantor Platonicus dixerat, jam indę à veteri ævo exiſtimaſſe magnos pleroſque & ſapientes viros, vitam hanc, mundum, & res humanas ſupplicium eſſe animæ. At Serapion, non dictis, ſed factis ſummam oſtendit rerum humanarum & terrenarum contemtionem; atque ita vixit, quaſi non terræ incola, aut humanæ vitæ conſors eſſet. See more in Huet. Alnet. Quæſt. Lib. 3.

(4) Thus *Socrates* is repreſented by *Plato*, as looking beyond Death, ἐυελπίς εἰμι εἶναί τι τοῖς τελευτηκόσι. καὶ ὥσπίς γι καὶ πάλαι λέγεται, πολὺ ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. *Phæd. p.* 63. *Serran.* And *Xenophon* paints a noble Confidence in *Cyrus* as he was expiring, Παῖδες ἐμοὶ, καὶ πάντες οἱ παρόντες φίλοι, ἐμοὶ μὲν τῷ βίῳ τὸ τέλος ἤδη πάρεστιν. ὑμᾶς δὲ χρὴ, ὅταν τελευτήσω, ὥσπερ εὐδαίμονος ἐμοῦ καὶ λέγειν καὶ ποιεῖν πάντα . . . . . Ἐγὼ καὶ ἄλλως φιλάνθρωπος ἐγενόμην, καὶ νῦν ἡδέως ἂν μοὶ δοκῶ κοινωνῆσαι τῷ εὐεργετοῦντι ἀνθρώπῳ. *Cyri Inſt. Hutchinſ. lib.* 8. *p.* 648, 658.

many

many we read of who renounced the World, gave in their Names as Worſhippers of the God of *Iſrael* in *Confidence* of his Favour in another World, becoming therefore his Servants and Soldiers, enliſted as St *Luke* expreſſes it τεταγμένοι, or as we render it, *ordained to eternal Life*[l].

[l] Acts xiii. 48.

The principal Diſadvantages of their State in Compariſon of thoſe under the Goſpel, were, that when they knew and felt their Corruption, they were Strangers to the Cure of it: St. *Paul* breathes out the melancholy Sigh of Men in that State when he cries, *O wretched Man that I am! who ſhall deliver me from the Body of Death!* But the Chriſtian gives Thanks to God for his Redemption *through Jeſus Chriſt our Lord*[m]. 'Tis true the others were acquainted with Rules to direct them, and believed that a Behaviour conformable thereto would make them like God and happy; but the more Light they had given them to diſcern their Duty, the more heinous and dangerous their Offences appeared, ſo that *the Commandment which was ordained to Life they found to be unto Death*[n]. But we know that *Chriſt has*

[m] Rom. vii. 24, 25.

[n] Rom. vii. 9.

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reedeemed us from the Curſe of the Law, being made a Curſe for us[o]; *blotting out the Hand-writing of Ordinances that was againſt us, which was contrary to us, and took it out of the Way, nailing it to his Croſs*[p]. They had indeed an indiſtinct Faith that God would be favourable to them in another World, but whether he would intirely pardon their Sins for which their Conſciences reproached them, or in what Manner or Meaſure he would puniſh them, they knew nothing of. But now not only a total Remiſſion of Sins is preached by the Word of Reconciliation, but *Life and Immortality is alſo brought to Light through the Goſpel*[q].

[o] Gal. iii. 13.

[p] Coloſ. ii. 14.

[q] 2 Tim. i. 10.

With regard to their final Condition, it may be farther aſked, whether the Grace vouchſafed before the Incarnation was ſufficient to *ſave* thoſe to whom it was given? If it was, what *more* can be obtained by Chriſtians? If not, how does that deſerve the Name of *Grace*, which ſerved not to benefit, but perplex and diſturb Mankind? And here not Charity only will lead us to hope, but Truth oblige us to believe, that the Ages before Chriſt came in the Fleſh had

had Grace ſufficient vouchſafed them by which they might be ſaved. For Chriſt who was ſacrificed for us was *the Lamb ſlain before the Foundation of the World*[r], *for the Redemption of the Tranſgreſſions that were under the firſt Teſtament*[s]. If no Grace or Favour was diſpenſed to them, but they all ſtand condemned in *Adam*'s Sentence, there ſeems no Room left for another Tribunal, to judge thoſe whoſe Conſciences accuſe or excuſe them both *in* the Law, and *without* the Law, which yet, according to St. *Paul*'s Goſpel will be done *in the Day when God ſhall judge the Secrets of Men by Jeſus Chriſt*[t]. In which Judgment the *Ninevites* who repented at the Preaching of *Jonah*, i. e. under fewer Means of Grace, ſhall condemn the Obſtinacy of ſuch as would not repent under greater, after the coming of Chriſt. Nay, we have our Saviour's Word for it, that *Abraham, Iſaac and Jacob ſhall ſit down in the Kingdom of God*[u]. Nor is this Salvation confined to *Jews* only, as an excluſive Privilege becauſe God loved *Jacob*; for *Eſau*, whom *he hated*, as has been before obſerved (5), is

[r] Rev. xiii. 8.

[s] Heb. ix. 15.

[t] Rom. ii. 12, 16.

[u] Matth. viii. 11.

(5) See SERM. VI.

SER. VII. not ſuppoſed to be finally loſt or reprobated. Among *his* Poſterity, and *out* of the *Jewiſh* Church was holy *Job*, of whoſe Salvation I think neither Jew or Chriſtian ever doubted, who allowed him any Exiſtence. The Jewiſh Doctors granted a Place in the Life to come to their Proſelytes of the Gate, the devout Gentiles (6), who obſerved the moral Law, not from a philoſophical Opinion of it's Beauty and Fitneſs, but from a religious Senſe of it's divine Obligation, and from a Love and Dread of the Sacred Impoſer. Of this Number, among others, was *Candace's* Eunuch [v], and *Cornelius* the Centurion [w], and other *devout Greeks a great Multitude* [x]. A due Uſe of their few Talents recommended them to the Truſt of more from the preaching of the Goſpel; but ſuch as behav-

[v] Acts viii. 27.
[w] Acts x. 1.
[x] Acts xvii. 4.

(6) Piis ex Gentibus Mundi, ſors eſt in Futuro ſeculo. Quicunque ſuſceperit in ſe ſeptem Præcepta, atque monitus ea cautius obſervaverit, ipſe eſt ex eis qui vocantur Pii ex Gentibus Mundi, atque ei ſors eſt in ſeculo futuro. Eum verò intelligimus qui ea obſervaverit ideò quod præceperit Deus O. M. ut Legiſlator. Nam & per Moſem Magiſtrum noſtrum nobis notum fecit, imperatam fuiſſe antiquitus Noachidis eorum obſervationem. Cæterùm ſi ſponte ſolùm, ſeu ex ſuo potius arbitratu ea obſervaverit, nec pro Proſelyto Domicilii nec pro aliquo ex Piis ex Gentilibus Mundi habetur. *Selden de Jure Nat. lib.* vii. from *Maimonides*.

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ed like them before Chriſt's Miniſtry, cannot be ſuppoſed totally out of the Reach of God's merciful Acceptance. Not but that there will doubtleſs be a great Difference betwixt them in their *Degrees* of Happineſs; elſe there had been but little Uſe in the Miniſtry of *Philip* to the Eunuch, or of St. *Peter* to *Cornelius*, or of Chriſt and his Apoſtles to the true *Iſraelites* and devout *Greeks*. And if the fewer Allotments of Grace will abate the Number of Stripes [y] to thoſe who tranſgreſs, we muſt with great Juſtice ſuppoſe, that they will alſo make an Abatement in Glory to thoſe who have uſed them worthily. The five Talents of the Chriſtians, well managed, procure for them the Preſidency over five Cities; the two Talents of the Jews will enable them to obtain two Cities, though no more; and even the one Talent of the Gentiles, if it had not been buried in the Earth, but had been properly improved, would have recommended them to ſtill farther Means of Grace, through an Acquaintance with the living Oracles depoſited in the keeping of the Jews, which was vouchſafed

[y] Luk. xii. 48.

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vouchsafed to some (7), by which Means they would also have received though not an *equal* Reward with those who were more favoured, yet a *proportionable* one[z]. The Earthly *Jerusalem* is represented as a Type of *that which is above*; and *the Tabernacle as the Pattern of Heavenly Things*[a]. In which View the Author of Ep. *Hebr.* observes many Particulars, which seem to cast Light upon this Point. There was the Court of the Gentiles, and others still nearer and nearer to the Divine Majesty for the Israelites and Priests; but neither of these had Permission to enter into the *Sanctum Sanctorum*: The *Holy Ghost this signifying, that the Way into*

[z] Matth. xxv. 14, &c.

[a] Heb. viii. 5.

(7) The Jewish Law was known both to the Romans and the Greeks: For the first, let *Varro* witness; who according to St. *Austin*, *Dicit Romanos Deos sine simulachro coluisse: Quod si adhuc, inquit, mansisset, castiùs dii observarentur: Cujus sententiæ suæ testem adhibet inter cætera etiam gentem Judæam. de Civ. Dei. lib.* iv. *c.* 31. And for the Greeks, *Philemon* of *Syracuse*, in the Days of *Alexander M.*

Δεῖ γὰρ τὸν ἄνδρα χρήσιμον καθιστάναι,
Μὴ παρθένους φθείρουτα, μὴ μοιχώμενον,
Κλέπτουτα, μὴ σφάζουτα χρημάτων χάριν,
Τἀλλότρια βλέπουτα, καὶ πιθυμοῦντα
Ητοι γυναικὸς πολυτελοῦς, ἢ δώματος,
Η κλήσεως, παιδός τε, παιδίσκης θ' ἁπλῶς,
Ιππων, βοῶν τὸ σύνολον, ἢ κλινῶν.

the

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the Holieſt of all was not yet made manifeſt, while as the firſt Tabernacle was yet ſtanding, which was a figure for the time then preſent [b]. *But God has prepared ſome better Things for us: Wherefore we, Brethren, have Boldneſs to enter into the* HOLIEST *by the Blood of Jeſus* [c].

[b] Heb. ix. 8, 9.

[c] Heb. x. 19.

Nor was this all; for as the Happineſs was leſs, ſo the Number of thoſe who attained to it before the Goſpel Diſpenſation, was probably much leſs than of thoſe ſince the Incarnation. But this, not becauſe ſufficient Grace was denied, but becauſe they reſiſted it, the Generality of the old World brought the Deluge upon it, however this is no Proof that the Spirit was not yet, for the Spirit ſtrove to correct the Imaginations of their Hearts [d].

[d] Gen. vi. 3, 5.

If a very inconſiderable Number of the Jews are ſealed [e], St. *Stephen* gives us the Reaſon, not becauſe there was no Grace under that Oeconomy, but becauſe they were uncomplying with it, *ſtiff-necked and uncircumciſed in Heart and Ears, they and their Fathers always reſiſting the Holy Ghoſt* [f]. And with regard to the Gentiles, St. *Paul* tells us,

[e] Rev. vii. 4.

[f] Acts vii. 51.

that

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[g] Rom. i. 28.

But though all theſe had Light ſufficient to have led them to ſome Degrees of Happineſs in another Life, and their voluntary Departure from it will juſtly ſubject them to Puniſhment; yet their Want of that Abundance which God undeſervedly has afforded us, ſhall make it *more tolerable even for Sodom and Gomorrha in the Day of Judgment*, than for us, *if we neglect ſuch* GREAT *Salvation*[h]. The Fear of greater Puniſhment to thoſe

[h] Heb. ii. 3.

(8) This *not liking to retain God in their Knowledge*, but deifying their own Reaſon, (as *Epictet. Diſſert.* 1. *c.* 12. Quod ad rationem mentemque attinet, ô homo, nihilo deterior aut inferior ipſis Diis es. Magnitudo enim rationis neque diuturnitate, neque altitudine dijudicatur, ſed ſolis decretis) occaſioned a moſt impotent Virtue in the Pagans, which had neither God's Love for it's *Principle*, nor his Glory for it's *Aim*, nor his Will for it's *Direction*. Whence in ſpite of all their Dignity of Sentiments, or Glitter of Expreſſion, there would be a manifeſt Difference betwixt a Pagan Moraliſt and a good Chriſtian; the firſt, more *vain* than *pious*, might obſerve of themſelves, as they have done, *Nos Honeſta dicimus, Turpia verò facimus. Epictet.* The other, leſs ſolicitous to pleaſe Men than God, could obſerve with equal Truth, *Non loquimur magna ſed vivimus. Cyprian de Bono Pœnit.*

who

who reject greater Grace, and the ſure Confidence of more abundant Glory to thoſe who have more abundant Grace vouchſafed them here, ſhould make us earneſt to obtain the largeſt Meaſures of it that we can, and diligent to improve what we do obtain. Which brings me

To the LAST General Head.

To enquire into the *Means* by which the *Holy Ghoſt* is diſpenſed, and ſhed abundantly upon us.

It is from the Giver only that we can know by what Means he will pleaſe to diſpenſe his Gifts, and where he has appointed any, we may ſafely rely upon them, ſo as to expect Grace by the due uſe of them, but can have no ſure Grounds to expect it from any other. For though God be not ſo tied to his own appointed Means (9), as to reſtrain himſelf from beſtowing Grace by any other Method if he pleaſes, yet his Appointment lays a neceſſary Obligation (10) upon us

(9) For according to the Schools *Gratia Dei non eſt alligata ſacramentis.*

(10) *Inſtitutio Sacramentorum quantum ad Deum Autharem,* Diſpenſationis *eſt*; *quantum verò ad hominem obedientem,* Neceſſitatis.

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us to apply to it for ſuch ſpiritual Aids as he has promiſed to give thereby. Yet, though we are to apply ourſelves to ſuch Means, and from them only can expect Grace, we muſt not look upon them otherwiſe than as Means (11), nor believe them to *be*, or *themſelves to give* that Grace of which they are no more than the Channels (12). So that *to neglect the Means ap-*

ceſſitatis. *Quoniam in poteſtate Dei eſt præter iſta hominem ſalvare, ſed in poteſtate hominis non eſt ſine iſtis ad ſalutem pervenire.* Hugo de Sacrament. lib. i. c. 5.

(11) *Sacramenta ſunt ſigna & ſymbola viſibilia rerum internarum & inviſibilium, per quæ, ſeu per Media, Deus virtute Spiritus ſancti in nobis agit.* Confeſſ. Belg. Art. 33. Item Bohem. Conf. c. 11.

(12) In Sacramentis *vaſis ſpecie virtus exprimitur Medicinæ. . . . Si ergo vaſa ſunt Spiritualis Gratiæ Sacramenta, non ex* SUO *ſanant, quia vaſa ægrotum non curant, ſed Medicina.* Hugo de Sacr. lib. i. c. 3, 4. However this is not to be underſtood groſly, as if the Divine Graces were concealed or wrapped up in the Sacraments, *Nullo modo dicendum eſt, quod Gratia contineatur in ipſis Sacramentis eſſentialiter, tanquam Aqua in Vaſe, vel Medicina in Pyxide. Imò hoc intelligere erroneum eſt*, ſays Bonaventura. But he tells us it is ſo contained in them, as *Signatum in Signo: quod quidem habet ulteriorem rationem, quam rationem ſignificandi; non tamen* ESSENTIALITER *continendi in ſe: ſed quia ipſum, quod ſignat, continetur in Anima.* Which was *Hugo*'s Meaning, as he explains himſelf; *Dum homini Bonum inviſibile redditur, forìs ei ejuſdem ſignificatio per ſpecies viſibiles adhibetur: Ut forìs excitetur, & intùs reparetur.*

pointed

pointed by God, is either (13) Infidelity, in not believing them to be available for the End for which God has appointed them; or elſe, a (14) great Impiety, in contemning the Grace thereby to be vouchſafed. *To apply ourſelves to other Means than thoſe appointed*, is Enthuſiaſm (15), as it dreams of di-

(13) At leaſt the Faith of ſuch a one muſt be very imperfect, and unavailing, *Huic nulla proderit fides, qui, cum poſſit, non percipit Sacramentum.* Bern. And *Tertullian* ſays they are very wicked who rely on a Faith which denies the Neceſſity of an outward Sacrament, *Hic Sceleſtiſſimi illi provocant Quæſtiones. Adeo dicunt Baptiſmus non eſt neceſſarius, quibus fides ſatis eſt.* de Bapt. And St. *Auſtin*, *Nec tamen ideo Sacramentum viſibile contemnendum eſt: Nam contemptor ejus inviſibiliter ſanctificari nullo modo poteſt. Hinc eſt quod Cornelius, & qui cum Eo erant, cum jam inviſibiliter infuſo Sancto Spiritu ſanctificati apparerent, baptizati ſunt tamen: Nec ſuperflua judicata eſt viſibilis ſanctificatio, quam inviſibilis jam præceſſerat.* Quæſt. Sup. Levit. lib. iii.

(14) *Sacramentorum vis inenarrabiliter valet plurimum & ideò Contempta Sacrilegos facit. Impie quippe contemnitur, ſine quâ non poteſt perfici Pietas.* Aug. contra Fauſt. Manic. lib. 19.

(15) 'The Solemnization of this [Heavenly Marriage] 'was not without certain myſterious Rites and Symbols, as 'the outward and viſible Signs of that inward and ſpiritual 'Communion which they [the Montaniſt Enthuſiaſts] pro-'feſſed to have with this Spirit, and of the ſecret Favours and 'Graces ſaid thereby to be conferred upon them; *which* did 'not only make the Solemnity of it look grave, and appear 'ſomewhat conſiderable; but did alſo tend greatly to heigh-'ten their working Imagination, and to diſpoſe them for 'the Illapſes of that Spirit, or Dæmon, in whom they be-'lieved, and who courted them to fall into his Embraces. 'Hiſt. *of Montaniſm.* p. 183.

vine Communications from the Impulſe of our own Imaginations, without ſufficient Warrant from the ordinary Revelation of Scripture, or an extraordinary one duly atteſted. Or to *reverence even the appointed Means* in ſuch a Manner as to look upon them as if they *were* WHAT they *convey*, or that by their natural Efficacy they produced thoſe Effects, of which by God's Will only they are the moral Inſtruments, is a ſuperſtitious Opinion, and idolatrous Veneration (16).

The great inſtituted Mean is the Goſpel in general, as comprehending the divine Truths inſpired by the *Holy Ghoſt*, and written by the ſacred Penmen, together with thoſe heavenly Leſſons written in the ſacred Character, God's own Hieroglyphics, thoſe *Verba Viſibilia*, as St. *Auſtin* calls them, the *Sacraments*, ſpeaking to every Man in his own Tongue the wonderful Diſpenſations of

(16) *Fideles ſalutem* EX *iſtis Elementis non quærunt, etiamſi* IN *iſtis quærunt. Non enim* ISTA *tribuunt*, QUOD PER *iſta tribuitur*. Hugo de Sacr. lib. i. c. 3. Whence *Auguſtin* obſerves, *Ea demum eſt miſerabilis Animæ Servitus*, SIGNA *pro* REBUS *accipere*. De Doct. Chr. lib. iii. cap. 5.

God. Of this Goſpel, comprehending (17) as well the Sacraments as the written Word, are thoſe Characters to be underſtood, that *it is the Power of God to Salvation to every one that believeth* [i]; *that it is an incorruptible Seed by which we are born again* [k].

[i] Rom. i. 16.
[k] 1 Pet. i. 23.

But the ſpiritual Man, like the natural, is to be conſidered in three States; 1. His *Conception*, to which the written WORD does peculiarly conduce. 2. His *New Birth* or *Regeneration*, which is effected by BAPTISM. And 3. His *Growth* and Nouriſhment, which owes itſelf chiefly to the Divine Suſtenance of the LORD'S SUPPER. Of which I ſhall treat in their Order.

1. The written WORD: The great End of which is, to procure us the Gift of Faith, for *Faith cometh by Hearing, and Hearing by the Word of God* [l]. When Men had a full, though ſorrowful Knowledge of Sin, and were ſenſible of the Infirmity and Miſery of their Condition, that they had greatly offended, and had juſt Reaſon to

[l] Rom. x. 17.

(17) Per verbum & Sacramenta, tanquam per Inſtrumenta, datur Spiritus Sanctus, qui fidem efficit, ubi & quando viſum eſt Deo, in iis qui audiunt Evangelium. *Auguſt. Confeſſ. Art.* 5.

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dread Punishment; (which were Lessons which God taught them in the Schools of the Law and of Philosophy, and Lessons which had been so fully learned by the Disciples under each, as was seen before (18), that both were convinced of their Need of farther Light and Assistance.) When this Fulness of Time was come, when the Jews longed for a Redeemer, the Prophet that should tell them all things, and fled to *Ænon* confessing their Sins, that they might escape the Wrath to come [m], which they deserved and feared; when Philosophy had experienced its Inability to reform Mankind, and gave up the Cause of Virtue as hopeless and unattainable by their Systems, and despaired of Atonement from their Custom of Sacrifices, wishing for farther Information from Heaven (19); then Christ the Blessing [n], and

[m] Joh. iii. 23. Matth. iii. 5, 6, 7.

[n] Gen. xii. 3.

(18) Serm. v.

(19) 'The wisest and most sensible of the Philosopher, 'themselves have not been backward to complain, that they 'found the *Understandings* of Men so *dark and cloudy*, their *Wills* 'so *biassed and inclined to Evil*, their *Passions so outragious and* 'rebelling against *Reason*; that they looked upon the Rules 'and Laws of right Reason as very hardly practicable, and 'which they had very little Hopes of ever being able to per-'suade the World to submit to. In a Word, they confessed 'that

and the Deſire[o] of all Nations came, to make manifeſt the Myſtery which had been hid from Ages and Generations, the Hope of Glory[p]. When they found themſelves ſtrip'd of their Innocence, and half dead, and that the Prieſt and the Levite would afford them no Aſſiſtance, our Saviour came, like his own good *Samaritan*, to bind up their Wounds, and pour in Oil and Wine.

[o] Hag. ii. 7.

[p] Coloſſ. i. 26, 27.

But as the Goſpel ſucceeds into, ſo alſo it ſupplies the Place of the Law, whether as re-delivered to *Moſes*, or gathered up by the Philoſophers, and ſuperſedes not their uſe by making it unlawful to ſeek for any Light there, it comes not *to deſtroy*[q], *but to fulfil*, or complete what was defective in them: It reſtores the ſpiritual Meaning of the Moſaic Statutes, which the Jewiſh Interpreters had buried under their Gloſſes; and gives a Sanction and divine Authority to the moral

[q] Matth. v. 17.

'that human Nature was ſtrangely *corrupted*; and they ac-'knowledged this *Corruption* to be a Diſeaſe whereof they 'knew not the true Cauſe, and could not find out a ſufficient 'Remedy.' Dr. *Clarke*'s Evidence of Nat. and Rev. Relig. p. 125. and in ſome following Pages, he produces Teſtimonies from the Pagan Writers themſelves, acknowledging this Inſufficiency of Philoſophy, and their want of ſupernatural Aſſiſtance. See *Pag.* 155, 157, 158.

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Precepts, of which Philoſophy had loſt the Knowledge. So that the loweſt of it's Praiſe is to ſurpaſs the higheſt Excellencies of any preceding Oeconomy, to be a finer Syſtem of Morality than any of the *Gentiles* could furniſh out, and a clearer Expoſition and Reading on the Jewiſh Law than any of their Rabbi's have been able to make. To thoſe who hear it, it better anſwers the very End at which they aimed, and for which they were deſigned, Doctrine, Conviction, Correction and Inſtruction in Righteouſneſs. It therefore more effectually conveys the Grace, in ſome Meaſure, attainable under former Diſpenſations, a Conviction of our Sins, and Compunction for them. It is *ſharper than the two-edged* [r] Inſtrument of the Prieſt with which he diſſected the Sin-offering, piercing to the very inmoſt Receſſes, and lays open our moſt hidden Blemiſhes and Defects; till *pricked to the Heart* from a Senſe of Guilt, and of the Majeſty offended by it, we cry out for Help, *Men and Brethren, what ſhall we do* [s]? But though the Word be the ſame Seed, and ſo equally good, yet caſt into different Soils, it has very different Effects. Some,

[r] Heb. iv. 12.

[s] Acts ii. 37.

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Some, though their Vices flash in their Faces at hearing the Word, and conscious Guilt *cuts them to the Heart*, yet instead of humbling, they harden themselves and *gnash* [t] upon the Preacher *with their Teeth*: instead of bewailing, defend or excuse their Crimes: instead of fearing the Punishment, make light of the Threatning; and instead of reforming, add Sin unto Sin. Who, *when they hear the Words of the Curse, yet bless themselves in their Heart, and say, I shall have Peace, though I walk after the Imagination of mine Heart to add Drunkenness to Thirst* [u]. Others again, though brought to tremble when *reasoned with of Righteousness, Temperance, and Judgment to come*; yet, with *Felix*, divert the Thoughts for the present, under pretence of waiting for *a more convenient Season* [w]. If such are deprived of farther Grace they cannot charge God with Unkindness: His Holy Spirit has stood at their Doors, and knocked, and they refused to open unto him. But to those who have complied with this Grace, by acknowledging and grieving for their Offences, and flying to God for Help, the Word is an In-

[t] Act. vii. 54.

[u] Deut. xxix. 19.

[w] Act. xxiv. 25.

ſtrument of conveying more, by opening to them a clear and diſtinct Hope of Salvation.

And here begins the peculiar Uſe and Efficacy of the Goſpel: The Thunders, and Lightnings, and Smoke of the Mountain [x], which accompanied the Law, vaniſh away and are heard no more; the Terrors of the Divine Majeſty ſoften into the Affections of *our Father* who is *in Heaven* [y]. He is repreſented to us as *Love* [z] itſelf, as willing to *be reconciled* [a], *and not impute our Treſpaſſes* unto us. That the guilty Mind may bear up againſt the uneaſy Apprehenſions of an angry God, from the repeated Declarations of his Kindneſs and Philanthropy [b]. The Sufferings of the Son of God for our Sins [c], the Ranſom of his Blood [d], and the Satisfaction thereby made for us [e], are perpetually inculcated, and in various Methods, to diſcharge the conſcious Soul of it's Fears from the Divine Juſtice, that *all that Labour and are heavy laden may have reſt* [f]. The Fellowſhip and Abiding of the Holy Spirit with us [g], to adopt us into the Family of God [h], and unite us to him [i], who enables us to combat

[x] Exod. xix. 16, 18.
[y] Matth. vi. 9. See 2 Cor. iii. 7, 8, 9, 14, 18.
[z] 1 Joh. iv. 8.
[a] 2 Cor. v. 19, 20.
[b] Joh. iii. 16. Tit. iii. 4.
[c] 1 Pet. ii. 21, 24.
[d] Act. xx. 28. Eph. i. 7. Col. i. 14. 1 Pet. i. 18, 19.
[e] Rom. v. 9. Col. i. 20.
[f] Matth. xi. 28.
[g] 2 Cor. xiii. 14. Phil. i. 2. Joh. xiv. 16.
[h] Rom. viii. 15. Gal. iv. 6.
[i] Joh. xvii. 21, 23. 1 Joh. iii. 24.

bat againſt Nature[k], and the Prince of this World; to ſow the Seed and Principle of eternal Life in our Hearts[l]; to triumph over Death[m], and ſeal us to the Day of Redemption[n], are ſo frequently and affectionately promiſed, that the Senſe of our own Weakneſs and Mortality need no longer diſcourage us from entertaining *the Hope of Glory laid up in Heaven for us, whereof we have heard in the Word of the Truth of the Goſpel*[o]. This Love of God, and Grace of our Lord Jeſus Chriſt through his ~~Salvation~~ Satisfaction applied to us, and the Fellowſhip of the *Holy Ghoſt*, are not the Objects of our Senſes; and are propoſed in the written Word only as in our Power to obtain; the natural Man therefore who will believe nothing but his outward Senſes, can have no Evidence of their Truth, nor conſequently entertain any Hope of the Promiſe; we may ſo engage and embarraſs ourſelves with Things preſent, as to neglect or reject the Revelation; or our Prejudices and Ignorance may ſo interpret it, as either to *diſbelieve* the Mercy offered, or *deſpair* of it; offending againſt Stumbling-blocks of our our own laying, or treating as Fooliſhneſs

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[k] Rom. viii. 7, 9. Eph. ii. 2, 8.
[l] Rom. viii. 10.
[m] Rom. viii. 11.
[n] Eph. iv. 30.
[o] Col. i. 5.

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whatever Concluſions are drawn from Premiſes of which our Senſes have no certain Teſtimony. But through the prolific Influences of the Holy Spirit accompanying the written Word, by which it becomes the good Seed ſown, and without which it is but ſcattered Chaff, it may take Root in our Hearts, producing that FAITH which gives *Subſtance* to the Things hoped for, and *Evidence* to the Things not ſeen [p]. This Gift is conveyed to us by the Word; and where this Gift is, it becomes the Pledge, or rather Earneſt of the farther Graces of the Holy Spirit, which the written Word is alſo deſigned the Inſtrument of deriving to us, and without which our Faith ſhall not ſave us; for *Faith, if it have not Works, is dead, being alone* [q]; and this Gift is the Grace of REPENTANCE, *a turning from Satan unto God* [r].

[p] Heb. xi. 1.

[q] Jam. ii. 17.

[r] Act. xxvi. 18.

The Word, which gives us the Knowledge of God's Love to us, will alſo be a Means of ſhedding abroad in our Hearts 1. A *Love* towards him; *we ſhall love him, becauſe he firſt loved us* [s]; and this Love will be in us a Principle 2. *of Obedience*; encouraging

[s] 1 Joh. iv. 19.

ing us thereto, from an Assurance of Pardon for our past Offences, the Promises of Aid and Assistance beyond the Power of our own Nature, and the gracious Acceptance of our sincere Endeavours, though they reach not to a perfect Service; *for this is the Love of God, that we keep his Commandments*[t]. And this Love of God engages us 3. to *a Love of our Brethren:* not barely from civil Virtue, the Praise and Beauty of humane Actions, the Fitness and Benefit of Social Duties; but from the common Interest and Relation that we all bear to the same Creator, who *has made of one Blood all Nations*[u]; the common Hope we all have in the same Redeemer, who *died for all*[v]; and the Communion of the same Spirit, which unites us to one Head, and makes us one Body[w]. 4. The same Word discovering to us the Glories of another Life, and the Hindrance which this World is in our Way to Heaven (this World, of whose Emptiness, Trouble, Vanity and Uncertainty long Experience had before convinced us) this influences our Affections, and draws them off from Earth, and *sets them on things above*[x].

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[t] 1 Joh. v. 3.

[u] Acts xvii. 26.

[v] 2 Cor. v. 15.

[w] Eph. ii. 18, 19, 20, 21, 22. c. iv. 15, 16. Col. ii. 19.

[x] Rom. xii. 2. Col. iii. 2. 1 Joh. v. 4.

These

These are the Beginnings and Rudiments of the new Man, the *Conceptions* of the Christian Life: Thus are we *begotten again through the Gospel* [y], which is *the incorruptible Seed that liveth and abideth for ever* [z]. But all this is yet short of *Regeneration*; it is only a Preparation to the new Birth, which is the Effect of BAPTISM, when we are *born of Water, and of the Spirit*; and after which the same Graces do shoot forth, and unfold themselves into farther Degrees, and more perfect Measures. But this will be observed more at large hereafter.

[y] 1 Cor. iv. 15. 1 Pet. i. 3.
[z] 1 Pet. i. 23, 25.

At present it will be proper to consider, that though the Word be the Seed, from which these Graces germinate and take Root in the Heart, yet is it *but the Channel* by which the divine Graces are conveyed thither. It has not Power of itself to work in our Understandings a Faith in God, nor influence the Will to a Repentance from dead Works, without the Aid of the *Holy Ghost*. 'Tis true there are some historical Parts so properly attested, that the mere natural Man may find Reason to give his Assent to the Relation; but this is far from *Divine Faith*, which

which is totally exercised about good things not known, but hoped for only; and in believing Truths future and out of Sight [a], of which we can have no sensible Evidence. So again, some moral Precepts there delivered, may appear so suitable to the present State of Things, and our civil and natural Relations, that the carnal Man may see their Beauty and Convenience, and act agreeably thereto; but the *Christian Conversion* is the Work of God, as it flows from a Love of him, a Sense of Duty and Gratitude to him, to the *forsaking Fathers and Mothers, Houses and Lands* [b], *to the denying ourselves* [c], *keeping under the Body* [d], *rejoicing in Afflictions* [e], throwing up every present good and grateful Sensation for the Hope of what *neither Eye has seen, nor Ear heard, nor can the Heart of Man conceive* [f]; Things which *the natural Man receiveth not, for they are Foolishness unto him, neither*, though plainly proposed in the written Word, *can he know them, for they are spiritually discerned* [g]. Thus for Instance, when the Preacher opens his Mouth, we may either indulge Nature, by engaging ourselves in secular Thoughts, and wave the Informa-

[a] Heb. xi. 1.

[b] Matth. xix: 29.
[c] Matth. xvi. 24.
[d] 1 Cor. ix. 27.
[e] Act. v. 14. Rom. v. 3. Phil. i. 29. Jam. i. 3.
[f] 1 Cor. ii. 9.
[g] 1 Cor. ii. 14.

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Information; a *Felix* diſmiſſes *Paul* with a *Go thy way for this Time* [h]; and a *Gallio careth for none of theſe Things* [i]. Or we may, by Grace, ſuſpend this Worldlineſs for a While, permit our Hearts to be diverted to a new Care, and *attend to the Things ſpoken* [l]. After we have given Attendance, and have heard our Saviour or his Apoſtles inſtructing or directing us, we may, either by the Aids of Grace be of the Number of thoſe *bleſſed, who though they have not ſeen yet believe* [m]; being convinced upon *reaſonable* Evidence that the Revelation is from God; and then by a divine Faith aſſenting to thoſe Truths, which our natural Ideas are too ſhort to reach; readily admitting, that if earthly Things are too great for our Comprehenſion, heavenly things [n] muſt be more ſo: Or, we may reſiſt this Grace, and make natural Ideas the Standard by which we weigh ſpiritual Objects, Properties, or Relations, and ſo continue, or relapſe into Infidelity. The Spirit that unites us to God, and adopts us into his Family may ſatify us of the Poſſibility of being born again; though the carnal man may reject as abſurd, that *a Man*

[h] Act. xxiv. 25.
[i] Act. xviii. 17.
[l] Act. xvi. 14.
[m] Joh. xx. 29.
[n] Joh. iii. 12.

Man that is old, ſhould enter a ſecond time into his Mother's Womb[o]. When we are told of a future Eternity, we may ſcoff at the Diſcovery, by giving way to our ſenſual Appetites, and chooſe to *eat and drink, becauſe to-morrow we die*[p]; mocking at the Doctrine of a Reſurrection with ſuch obvious Interrogations, *How are the Dead raiſed up? And with what Body do they come?* Others may receive the Grace of God ſo far, as to ſuſpend their Contradiction, though not yet arrived at the Gift of Faith, and *deſire to hear* AGAIN *of this Matter*[q]. And ſome, through Illumination and Sanctification of the Spirit, are perſuaded that *whoſoever liveth and believeth in the Son of God ſhall never die*[r]; aſſured from a *Knowledge of the Scriptures and the Power of God*[s], that *while we are preſent in the Body we are abſent from the Lord, deſirous that this Tabernacle may be diſſolved*[t], deſpiſing the Gratifications of Senſe, and the deceitful Arguments it propoſes (which others make their Oracle and their Deity) *groaning earneſtly* for their ſpiritual Robes, *that Chriſt would transform this vile Body, and faſhion it like unto his glorious Body, according to that divine*

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[o] Joh. iii. 4.

[p] 1 Cor. xv. 32, 35.

[q] Act. xvii. 32.

[r] Joh. xi. 26, 27.

[s] Matth. xxii. 29.

[t] 2 Cor. v. 1—6.

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[u] Phil. iii. 21.

In like Manner the *Precepts* contained in the written Word, require the Operation of the *Holy Ghoſt*, to give them Influence on the Will and Affections. Precepts which the carnal Man rejects as unnatural, and therefore unreaſonable to his fleſhly Wiſdom; but towards which the *Spirit of Holineſs*, if we will permit ourſelves to be led by him, creates in us a new Appetite and Hunger, till it becomes *our very Meat to do the Will of God.* [v] I might produce a great Variety of Inſtances, but I think enough has been ſaid for my preſent Purpoſe, which is to ſhew, that when the bare Letter of the Scripture is propoſed, to the mere unaſſiſted natural Man, his Underſtanding is too weak to apprehend many of it's Truths, his Will and Affections too blind and engaged to approve and follow it's Directions. It may indeed give them human Evidence of hiſtorical Truths, and philoſophical Arguments for ſocial Virtue; but the Myſtery of Godlineſs, and Evangelical Purity, is what we can never embrace, unleſs

[v] Joh. iv. 34.

the Spirit give Power to the Letter to work a divine Faith in us; without which, *the Word* preached *profits not them that hear*[w]. Our Images, *the Likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth*[x], can be no fit Repreſentatives of God, when groſsly underſtood: Our Line cannot meaſure *the deep Things of God*, neither can our Shekels juſtly eſtimate *an eternal Weight of Glory*. Such Points muſt indeed be Fooliſhneſs to the natural Man, *ſeeing, they ſee, but perceive not; and hearing, they hear, but do not underſtand*[y]. The Spirit teaches us *to diſcriminate*[z], and *reveals to Babes*, to Men of humble, teachable, unprejudiced Hearts, things that are *hid from the wiſe and prudent*[a].

[w] Heb. ii. 4.

[x] Exod. xx. 4.

[y] Mark iv. 12.

[z] 1 Cor. ii. 15.

[a] Matth. xi 25.

But though the Word be only an Inſtrument, of itſelf inſufficient to illuminate or ſanctify the Hearer, for *Faith is the Gift of God*[b]; and he it is, *who worketh in us both to will and to do of his good Pleaſure*[c]; yet it is the Inſtrument by God appointed for the Conveyance of the Beginnings and firſt Motions of theſe Graces in our Hearts; and in the

[b] Eph. ii. 8.

[c] Phil. ii. 13.

SER. VII. the Hands of God an Inſtrument ſufficient for the End deſigned. For *Faith cometh by Hearing, and Hearing by the Word of God*[a]; where the written Word is meant, for the Apoſtle refers to the Prophets and the Goſpel. And St. *Peter* informs us, that the Goſpel *preached*[c] is the incorruptible Seed, of which we are born again. We are not therefore to expect or apply ourſelves to Dreams and Viſions, to receive from thence Illapſes of the Holy Spirit; for whatever extraordinary Inſtances of this kind may happen (God being not tied, as was before obſerved, to ordinary Means, though we are) yet theſe are not the common Privileges of the Goſpel. *Joel*'s Prophecy, that it ſhould *come to paſs in the laſt Days, that your young Men ſhall ſee Viſions, and your old Men ſhall dream Dreams*[f], was, (as St. *Peter* informs us) fulfilled on *that* Day of Pentecoſt, when about one hundred and twenty *Galileans* (on whom the *Jews* thought the Spirit of Prophecy never reſted) Men and Women, young and old, ſaw the Appearance of fiery Tongues, and ſpoke as the Spirit gave them Utterance. The Apoſtle proceeds to ſhew the Accompliſhment

[a] Rom. x. 17.

[c] 1 Pet. i. 23, 25.

[f] Act. ii. 17.

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pliſhment of the Prophecy *then*, by Characters which are not applicable to *our* Days. The Bleſſing of *theſe* times, is, as he tells us, that *whoſoever ſhall call upon the Name of the Lord ſhall be ſaved*[g]. And when St. *Paul* preaches upon that Text[h], he informs us, that ſuch Calling is an Effect of the Word, (not of Dreams and Viſions) and that the Word is diſpenſed by the Preachers of the Goſpel, divinely commiſſioned (and not by Angels or immediate Revelations). 'Tis hither our Saviour refers us; *They have Moſes and the Prophets, let them hear them*[i]. And reprehends the fanciful Expectations of ſupernatural Evidence, by declaring that it would have no more Efficacy (if granted) than that ordinarily appointed Mean the written Word, *If they hear not Moſes and the Prophets, neither will they be perſuaded although one roſe from the Dead*[k]. And though the Angels may have their Charge over us, yet their Commiſſion is not to *prevent*, but *forward* the Miniſtry of the Word. The Angel that was ſent to *Cornelius* declared not the Goſpel, nor diſpenſed the Spirit; but directs him only to *whom* he ſhould go, *to hear Words of* HIM;

[g] Act. ii. 21.
[h] Rom. x. 13, &c.
[i] Luk. xvi. 29.
[k] Luk. xvi. 31.

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and while PETER *ſpake, the Holy Ghoſt fell on all them which* HEARD *the* WORD[1].

[1] Acts x. 6, 22, 44.

The Word then being the Inſtrument by which God conveys the Beginnings and Principles of Faith and Chriſtian Life to us, it is our Duty to attend to that for it, and not lay it aſide, or diſcredit it as the Letter and Element only: Let us not ſay with *Hoſius* the *Poliſh* Biſhop, 'We have bid *adieu* to the 'Scriptures, having ſeen ſo many, not only 'different, but contrary Interpretations given 'of them; let us then rather hear God him-'ſelf ſpeak, than apply ourſelves and truſt 'our Salvation to theſe jejune Elements: 'There is no need (as he proceeds) of being 'ſkilful in the Law and Scriptures, but of 'being taught by God; that Labour is ill 'employed (ſays he) that is beſtowed on the 'Scriptures, for the Scripture is a Creature, 'and a poor kind of Element.' Thus let Papiſts reſolve the Truth of God into their Popes Infallibility; and let Enthuſiaſts, if they pleaſe, lick up their filthy Vomit, in favour of their private and extraordinary Communications; and let the modern Reaſoners and Diſputers of this World ſhake

Hands with their Allies, and join in Confederacy to ſet aſide the written Word, by preferring their own Fancies and Prejudices to the plaineſt Revelation. But Chriſt commands us to *ſearch the Scriptures*[m]; and St. *Paul*, to *give Attendance to Reading*[n]; affirming that the Scriptures are *profitable for Doctrine, for Reproof, for Correction, for Inſtruction in Righteouſneſs, that the Man of God may be perfect, throughly furniſhed unto all good Works*[o]. If there have been different, and even contrary Interpretations of Scripture, let that warn us againſt the Ignorance and Obſtinacy which have uſually occaſioned them. Let thoſe who are to teach eſpecially labour by a Skill in Languages, Grammar, Criticiſm, Hiſtory and Antiquity, the Jewiſh in particular, to underſtand the plain and primary Senſe of the Letter, though it be a poor jejune Element; for it is nevertheleſs the Element without which we ſhall never attain to that Knowledge, which is to make us *wiſe unto Salvation*. And when the Letter is obtained, let us learn to diſtinguiſh betwixt the ſpiritual Object and the material

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[m] Joh. v. 39.
[n] 1 Tim. iv. 13.
[o] 2 Tim. iii. 16,17.

SER. VII. Type (20) which repreſents it; nor rigidly conclude from Symbols Points not drawn into Compariſon in the Text, or ſupported by other Parts of the Revelation: Taking both the Thing ſignified, and the Extent of it's Analogy, not from one particular Repreſentation of it, but view it in it's ſeveral Exhibitions, *comparing Spiritual Things with Spiritual.* This with the Grace of God aſſiſting his own Appointment, will guard us againſt dangerous Errors, though not from Miſtake in all Points. Neither will it help us to a *diſtinct* Knowledge in ſpiritual Concerns; for from the Diſproportion betwixt our Faculties, and the true Objects we can ſee then but *as in a Glaſs, darkly, and know only in Part:* Conducting ourſelves by that reflected Light, for *we walk*, not by Viſion, *but by Faith*[p].

[p] 2 Cor. v. 7.

(20) Ad Tropicam intelligentiam Sermo referatur. Quando dico Tropicam, doceo, verum non eſſe quod dicitur, ſed Allegoriæ nubilo figuratum. *Jerom* adverſ. *Ruffin.* Wherefore *Auguſtin* cautions, In principio cavendum eſt, ne figuratam locutionem ad literam accipias. Ad hoc enim pertinet, quod ait Apoſtolus, litera occidit. Cum enim figuratè dictum ſic accipitur, tanquam propriè dictum ſit, carnaliter ſapitur: neque ulla mors animæ congruentius appellatur. *De Doctr. Chriſt. lib.* iii. *cap.* 5.

Without

Without the Word, we can bring forth no Fruit; if we are not careful to prepare the Soil for it's Reception, it will be choaked and die away; and even when the Soil is rightly prepared, the Improvement will not be always the ſame, but God ſhall cauſe it to bring forth at his good Pleaſure, *in ſome thirty, in ſome ſixty, in ſome an hundred Fold*[q].

[q] Mark iv. 8.

SERMON VIII.

The MEANS of GRACE.

Preached *June* 4, 1741.

TITUS iii. 5, 6, 7.

—*By his Mercy he saved us, by the washing of Regeneration, and renewing of the* HOLY GHOST;

Which he shed on us abundantly, through Jesus Christ our Lord:

That being justified by his Grace, we should be made Heirs according to the Hope of eternal Life.

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IN treating of the Means which God has appointed for the Conveyance of the Graces of the *Holy Ghost* distinct from that which is called *common* or *extra-evangelical*, I mentioned three Particulars. The written WORD,

WORD, and the Sacraments of BAPTISM, and the LORD'S SUPPER: all which are implied in the General Term the GOSPEL. Theſe THREE Particulars correſpond to the three States of the *ſpiritual* Man, under which he is repreſented in Analogy to the *natural* Man. The firſt was his *Conception*, to which the written Word does peculiarly conduce: How far it is weak, and how far efficacious to this End, was ſhewn in the laſt Diſcourſe. But (2) Conception only is not ſufficient to the Chriſtian Life, if *when the Children are come to the Birth, there be no Strength to bring forth* [a]. I proceed therefore to conſider

[a] Iſaiah xxxvii. 3. lxvi. 9.

In the SECOND Place, the Chriſtian *new Birth* or *Regeneration*, which is effected by BAPTISM, called in the Text the Laver or *waſhing of Regeneration, and renewing of the Holy Ghoſt*. The *Law* by which was the Knowledge of Sin, fills the Soul with the Horrors of Guilt, and the Dread of Puniſh-

(1) Fiunt in converſione inchoationes ſimiles conceptionibus; non tamen ſolùm concipi, ſed & naſci opus eſt, ut ad vitam perveniatur æternam. *Aug. ad Simplician. lib.* i. *Quæſt.* 2*da.*

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ment; it shews how vile we are, how offensive to the Holiness of God, how much we are exposed to his just Resentment; the Compass of Nature contains no healing Medicine that can recover us, *though thou wash thee with Nitre, and take thee much Soap*[b], it will not cleanse thee: *The Blood of Bulls and of Goats cannot take away Sin*[c]. Our old Man, loaded with Diseases and Infirmities, finds it's Foot-steps incline unto the Dead, but knows no *Medea*'s Cauldron to restore it again, and give it it's long-lost Youth and Vigor; it despairs of rising with the Phœnix from it's own Ashes, renewed in Strength and fresh with Life. But our Saviour *brings Life and Immortality to Light through the Gospel*[d]; he quiets our Fears of the Divine Vengeance by an Assurance of *Pardon*, which he has procured for us by his propitiating Blood, that *we may be justified by his Grace*; and of *new Powers* that shall be communicated to us, to restore our Nature, *by the Renewing of the Holy Ghost, which he will shed on us abundantly*; and that the same Spirit *shall adopt us* into the Family of God, *unite us* to him, and make us *Heirs of eternal*

[b] Jer. ii. 22.

[c] Heb. x. 4.

[d] 2 Tim. i. 13.

nal Life. These are the *Promises* of the Gospel, *the glad Tidings of Peace and Salvation*[e]. The written Word, which contains these Promises, is *the incorruptible Seed* in which those Graces are folded up that are to produce the future Christian. The Preachers are they who are ordinarily appointed to cast the Seed into the Heart; wherefore St. *Paul* tells the *Corinthians*, that *in Christ Jesus he had begotten them through the Gospel*[f], and calls his Convert *Onesimus*, *his Son*, *whom he had begotten*[g], i. e. converted in Bonds at *Rome*. The Travail of the New Birth is not in him who is to be born, but (as the Scriptures[h] and the Fathers (2) represent) in the Prayers and Groans of the Church, and the Labours of the Catechist. And when the Graces latent in the Word have unfolded themselves, and produced an hearty Sorrow for past Sins and a sincere Resolution of forsaking them for the future, by renouncing the Service of the World, the Flesh and the Devil, called *Repentance from dead Works*[i];

[e] Is. lii. 7. Rom. x. 15.

[f] 1 Cor. iv. 15.

[g] Philem. 10.

[h] Gal. iv. 19.

[i] Heb. vi. 1.

(2) Διὰ τοῦτο πρέπει θεῖν ἡ ἐκκλησία τὰς ἀνιλῆς Τροφίμους ὑψηλῷ κηρύγματι συγκαλεῖ, ἐν' ἧς πάλαι ΩΔΙΝΕΝ, ΑΠΟΚΥΗΣΗ τίκτει. Basil. Exhort. ad Baptis.

toge-

SER. VIII. together with a full Assurance of God's Philanthropy and Reconcileableness to Sinners, of Atonement and Propitiation *through the sprinkling of the Blood of Jesus Christ*, and of the Assistances of the *Holy Spirit* in his *Sanctification* to future *Obedience*[k], and sealing us to *an Inheritance incorruptible and undefiled, and that fadeth not away reserved in Heaven for us*[l]. This prepares us for the New Birth, which is effected at our Baptism, the *Washing of Regeneration. Repent and be baptized for the Remission of Sins*[m]: *He that believeth and is baptized shall be saved*[n]. The written Word shews the Malignity of the Disease, and the Method of Cure; but Baptism is the salutary Application of the Medicine.

[k] 1 Pet. i. 2.

[l] 1 Pet. i. 4.

[m] Act. ii. 38.

[n] Matth. xvi. 6.

It's proper Effect is *in general*, Salvation (3); thus the Text informs us, *By Mercy he* SAVES *us, by the Washing of Regeneration and Renewing of the Holy Ghost.* And St. *Peter* speaking of *Noah*'s Deliverance, says, *the like Figure whereunto even*

(3) Quare ergo super aquas ædificatur turris, audi: Quoniam vita vestra per aquam salva facta est, & fiet. *Hermæ Pastor. l.* 1. *p.* 19.

BAP-

BAPTISM *does alſo now* SAVE *us* [o]. And our Saviour aſſures us, that it is neceſſary to this End, *except one is born again of Water and the Holy Ghoſt, he cannot ſee or enter into the Kingdom of God* [p]. The *particular* Graces conferred in Baptiſm, of which Salvation conſiſts, are reckoned in the Text 1. *Regeneration*, and 2. *Renovation* (4).

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[o] 1 Pet. iii. 21.

[p] Joh. iii. 3, 5.

1. REGENERATION; which contains ſeveral Benefits, ſuch as, 1. The actual Grant, and not the Promiſe only of *Remiſſion of Sins* (5); cleanſing us from the Filth and abſolving us from the Puniſhment due to them. *Ye are waſhed, ye are ſanctified, ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God* [q]. Which was done at Baptiſm; wherefore *Ananias* exhorts *Paul, Ariſe and be* BAPTIZED, *and waſh away thy Sins* [r]. This Pardon is at-

[q] 1 Cor. vi. 11.

[r] Act. xxii. 16.

(4) Βάπτισμα . . . . ἀναπαισμῶ, καὶ ἀναγεννήσεως αἴτια. *Greg. Nyſſ.* In *Severus* of Alexandria his Syrian Ritual, it is Regenerationis Lavacrum; Sancti Spiritus Innovatio. p. 77.

(5) Βάπτισμα τοίνυν ἐστιν ἁμαρτιῶν κάθαρσις, ἄφεσις πλημμελημάτων. *Greg. Nyſſen.* And in *Severus* his Ritual, the Waters are called, Aquæ Expiationis, omnis Labis & Immundiciei, tum Carnis tum Spiritus, Purgatrices. Noxarum Remiſſio. p. 77.

tended

SER. VIII. tended 2, with a (6) Discharge and *Freedom from Bondage*, for *Christ died that through Death he might destroy him that had the Power of Death, that is the Devil. And deliver them who through Fear of Death, were all their Life-time subject to Bondage*[s]. And *so many of us as are baptized into Jesus Christ, are baptized into his Death*: Therefore *we are buried with him by Baptism into Death, that the Body of Sin might be destroyed, that henceforth we should not serve Sin*[t]. Thus *we are delivered from the Power of Darkness*[u], *and have Redemption through the Blood of Christ, even the Remission of Sins*[w]. *By his Mercy he* SAVED *us, by the washing of Regeneration,* THAT *we might be* JUSTIFIED *by his Grace.* But Regeneration is not completed by *forgiving* only, but in *giving* also; and contains these farther Graces, 3. (7) *Adoption,*

[s] Heb. ii. 14, 15.

[t] Rom. vi. 3, 4, 6.

[u] Col. i. 13.

[w] Eph. i. 7. Col. i. 14.

(6) With the same *Gregory* it is not only ἄφεσις ἐνθυμῶν, but also λύσις δεσμῶν. And with *Basil*, as well αἰχμαλώτοις λύτρον, as ὀφλημάτων ἄφεσις. So in the Ritual above-mentioned. The *Aquæ purgatrices* are also *Vinculorum Solutio.*

(7) Βάπτισμα . . . . υἱοθεσίας χάρισμα. *Basil tom.* 1. *Dignos nos effice ut accedamus ad glorioſa divinaque myſteria Adoptionis. Sever. Alex.* p. 9. *Proſper* joins these three Effects together, *De impiis juſti, de captivis liberi, de filiis hominum fiunt filii Dei.*

which

which is the Effect of Redemption, for *God ſent forth his Son, to redeem them that were under the Law, that we might receive the Adoption of Sons.* And *becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying, Abba, Father*[x] (8). This is *moſt properly* our REGENERATION, when we are *born again of the Spirit,* and become *the Sons of God, being born, not of Blood, nor of the Will of the Fleſh, nor of the Will of Man, but of God*[y]. Wherefore the Catechumens (i. e. Perſons preparing for Baptiſm, but not yet baptized) were not allowed to ſay the Lord's Prayer (9), till they had made

[x] Gal. iv. 4, 5, 6.

[y] Joh. i. 13.

(8) This was a Conſequence and Mark of Freedom or Redemption among the Jews, in Alluſion to whoſe Cuſtoms *Selden* ſuppoſes theſe Texts to have been written. Legitur in Gemara Babylon. *Nec Servi nec Ancillæ Compellationis Appellationiſve illo Genere Pater, ſeu Abba N. aut Mater, ſeu Imma N. utuntur.* Libero autem homini fas erat, quempiam, ſive frequenti adlocutione compellando, ſive inter loquendum aliis appellando, Patrem ſibi ità adſciſcere, ut adoptionem illam veluti ſibi invitatam ambiendo præpararet. Quæ ab adſcito Patre filium etiam agnoſcente, demum ſatis in ſucceſſionem firmabatur. *De ſucc. in Bon. Def. cap.* 4.

(9) Called therefore Ευχὴ πιστῶν. Of which thus teſtifies *Theodoret,* Ταύτην τὴν προσευχὴν οὐ τοὺς ἀμυήτους, ἀλλὰ τοὺς μυσταγωγουμένους διδάσκομεν. Οὐδὲις γὰρ τῶν ἀμυήτων λέγειν Τολμᾷ, πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, μήπω διὰ τῆς υἱοθεσίας

made themſelves *Sons* by Regeneration in the Waters of Baptiſm. This was the Privilege and Birthright of the Baptized, who *then* had a Right to ſay, 'Our Father who 'art in Heaven,' *when* they were born again to ſuch a Father by Water and the *Holy Ghoſt*. 4. *Inheritance* (10), or a Title to eternal Life was the Privilege of this Adoption. *If Children, then Heirs; Heirs of God and joint Heirs with Chriſt* [z]; *Heirs through Hope of eternal Life*, as the Text expreſſes it; *An Inheritance incorruptible, and undefiled, that fadeth not away, reſerved in Heaven for us* [a]; to ſee and enter which, it is neceſſarily required that we be ſo born again [b]. And of this New Birth the Holy Spirit is the Witneſs and the Seal (11); *Ye were ſealed with the Holy Spirit of Promiſe, which is the Earneſt of our Inheritance* [c]. But Rege-

[z] Rom. viii. 17.

[a] 1 Pet. i. 4.

[b] Joh. iii. 3, 5.

[c] Eph. i. 13, 14.

θυσίας τὸ χάρισμα. Ὁ δὲ τῆς τοῦ Βαπτίσματος τελειοχήρως δωρεᾶς, ΠΑΤΕΡΑ καλεῖ τὸν Θεὸν, ὡς εἰς τοὺς υἱοὺς τελέσας τῆς χάριτος. Epit. Div. Decret. c. 38.

(10) Περὶ δὲ Βαπτίσματος οὐκ ἔστι παιζόντα λαβεῖν ἢ δίκασθαι κληρονομίαν. Chryſ. de pœnit.

(11) Καθάπερ γραμμάτων σφραγὶς, οὕτω καὶ τοῖς πιστοῖς τὸ πνεῦμα ἐπιτέθειται . . . . Ἰουδαῖοι μὲν γὰρ εἶχον σφραγῖδα τὴν περιτομὴν, ἡμεῖς δὲ τὸν ἀρραβῶνα τοῦ πνεύματος. *Chryſ. Hom.* 3. *in* 2 *Cor.*

neration

neration only is not ſufficient; if the *ſame Perſon* be born again of Water, he is ſtill but *Fleſh and Blood*, and that *cannot inherit the Kingdom of God* [d]. Our Salvation will not be complete unleſs we are ſaved from *ourſelves*, as well as from the Power of Satan. It is neceſſary therefore that we become *new Creatures* [e], *and be renewed by the Spirit in our Minds* (12).

[d] 1 Cor. xv. 50.

[e] 2 Cor. v. 17.

This is the ſecond principal Grace mentioned in the Text, as conveyed in Baptiſm; the *waſhing of Regeneration and* RENOVATION *by the Holy Ghoſt*. This Grace, it is true, neceſſarily attends the former, for when we are born of the Spirit, we are then *changed*, and become other Perſons, we *are* TRANSFORMED, *by the renewing of our Minds* [f], *for what is born of the Spirit is Spirit* [g]. Yet other things are denoted by *Renovation*, than were by *Regeneration*. Such as, getting quit of the Ruſt and Corruption of our old Nature, putting off the old Man with his Deeds which is buried

[f] Rom. xii. 2.

[g] Joh. iii. 6.

(12) Eph. iv. 23. ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν. On which *Chryſoſtom*, τῷ πνεύματι τῷ ἐν τῷ νῷ.

SER. VIII.

with Christ in Baptism (13), and assuming new Dispositions and Abilities, the beginning to restore us to our original Purity and Liberty, free from indelible Stain, or unconquerable Bias or Prejudice, *rising with Christ in Baptism through the Faith of the Operation of God*[h], *putting on the new Man which is renewed in Knowledge, after the Image of him that created him*[i]. So that *Regeneration* is our being born again, and made Sons of God by our Adoption at Baptism, together with the Privileges which are thereby made over and sealed to us, 'Pardon of Sins, or Justification,' 'Redemption from the Tyranny of Sin and Satan,' and a 'Title to a glorious Inheritance.' *Renovation* attends it, but is a still more secret and wondrous Work of the Divine Spirit, destroying our old Form, the Cha-

[h] Col. ii. 12.

[i] Col. iii. 10.

(13) Φώτισμα (i. e. Baptismus) σαφὴς ἀπόθεσις. *Greg. Naz. Orat.* 40. And *Chrysostom* commenting on *John* iii. Ἡμῶν παθάπερ, ἐν τινι τάφῳ, τῷ ὕδατι καλαδύσιων τὰς κεφαλὰς, ὁ παλαιὸς ἄνθρωπος θάπτεται, καὶ καλαδὺς κάτω κρύπτεται ὅλος ταφάπαξ. εἶτα ἀναπεύσιων ἡμῶν, ὁ καινὸς ἄνεισιν πάλιν. In like Manner *Vossius* distinguishes, *Quemadmodum verò ad* REGENERATIONEM, *præsius sumtam, pertinet Remissio peccatorum: ita ad* RENOVATIONEM *refertur Mortificatio Veteris, & Vivificatio Novi Hominis,* de Baptism. Disp. iv. Thes. 6.

racter

racter impreſſed upon the Soul by our corrupt Nature, and inducing a new one, reſtoring (14) it to it's original Image in the Likeneſs of God, giving new Light, new Deſires, new Affections; *Regeneration* therefore, as it is more particularly uſed, is complete at once, and receives no Degrees; but *Renovation* is gradual (15). An entire new Form is indeed wrought at firſt, but ſo as to be daily capable of Improvement, of new Graces, of higher Perfection, and a ſtill nearer Reſemblance of the Divine Original which we are faſhioned after. When baptiſed with Fire by the Operation of the Spirit, we are changed as the Iron, not in Eſſence, but in Quality; our dark inflexible Temper brightens in the Flame, and is made ready to bend to future Inſtruction, and to receive that Perfection which Art and Care ſhall afterwards produce. For *Renovation*, as it is aſcribed to BAPTISM, which gives

(14) Τελείωσις καὶ ἀνάπλασις, καὶ πρὸς τὸν πρῶτον Ἀδὰμ ἐπάναδος. Greg. Nazianz.

(15) Sacroſancto Lavacro INCHOATA Innovatio Novi Hominis perficiendo perficitur in aliis citiùs, in aliis tardiùs. *Aug. de Morib. Eccl. Cath. cap.* 36. And *Bernard* oppoſes them thus; LAVARI quidem citò poſſumus; ſed ad SANANDUM multâ curatione opus eſt. Serm. de cœnâ.

SER. VIII. it it's first spiritual Dispositions and Capability of receiving the divine Image, so also is it represented as the Effect of the WORD (16) written in the Prophets and Apostles; which supplies suitable Arguments for the farther Improvement of the Understanding, and suitable Motives to influence the Will, being the *sincere Milk to Babes* [k], and *strong Meat to them that are of full Age* [l]. Wherefore Baptism in which this Spirit is administred, which acting like Fire gives these new Qualities to the Soul, was usually called *Illumination* (17).

[k] 1 Pet. ii. 2. 1 Cor. iii. 2.
[l] Heb. v. 14.

These are the Graces conveyed in Baptism; which yet are not indifferently bestowed, but discreetly dispensed upon Conditions. The Conditions have been already considered in the former Discourse as wrought in our Hearts by the Ministry of the Word; to the producing

(16) See Chrys. Hom. 3. de Lazaro; . . . . ἡμεῖς διὰ τούτων [ἀποστολικῶν καὶ προφητικῶν βιβλίων] τὴν ψυχὴν τὴν ἡμετέραν χαλκεύομεν, καὶ διεγραμμένην διορθοῦμεν, καὶ παλαιωθεῖσαν ἀνακαινίζομεν. And Cl. Alex. Strom. 4. p. 534. mentions τὴν ἐκ τῆς Διαθήκης ἀνάκλισίν τε καὶ ἀνανέωσιν.

(17) Φώτισμα λέγεσθαι τὸ βάπτισμα. Theophyl. in cap. viii. Marc. τὴν ἱερὰν τῆς θεογνωσίας τελετὴν, ἣν πρώτην φωτὸς μεταδίδωσι, καὶ πασῶν ἐστιν ἀρχὴ τῶν θείων φωταγωγιῶν. ἐκ τοῦ τελουμένου τὴν ἀληθῆ τοῦ φωτίσματος ὑπωπτείαν ὑμνοῦμεν. *Dionys. ut vocatur Arcop. cap.* 3. *de Eccles. Hierarch.*

1. An

1. An hearty Sorrow for Sin, and a ſincere Reſolution of forſaking it hereafter, called *Converſion* or *Repentance from dead Works*: At Baptiſm we are required to teſtify this Converſion by ſolemnly renouncing the Enemy of our Salvation the Devil with his great Inſtruments of Deceit, the Affections of the Fleſh, and the Temptations of the World: and as ſolemnly giving in our Names to the Service of the true God, engaging *obediently*, to *keep God's holy Will and Commandments, and walk in the ſame all the Days of our Life.* Whence Baptiſm was called *the Sacrament of Converſion* (18), and is, according to St. *Peter*, the *Anſwer or Stipulation of a good Conſcience*[m]. So that, although he ſaves us *not by Works of Righteouſneſs which we have done*, yet he requires that we engage ourſelves to perform Works of Righteouſneſs hereafter, before he will ſo far receive us into Favour as to regenerate and renew us by Baptiſm: which ſhews the Neceſſity of good Works, and that

[m] 1 Pet. iii. 21.

(18) Cum reſpondetur parvulus credere, qui fidei nondum habet affectum; reſpondetur Fidem habere propter Fidei Sacramentum, & convertere ſe ad Deum propter Converſionis Sacramentum. *Aug. Ep. ad Bonif.*

the Performance of them is a *ſubſequent Condition* of that Juſtification which we obtain in Baptiſm. But we are not only to teſtify our *Converſion*, but

2*dly*, Ratify our *Faith* by an open Profeſſion of our Belief of the great Oeconomy of our Salvation, in the Reconcileableneſs of *the Father*, the Satisfaction of *the Son*, and the Aids of *the Holy Ghoſt*; to be ſought for and obtained in *the holy Catholic Church*; for theſe Ends and Purpoſes, *the Forgiveneſs of Sins*, and the Inheritance of *Eternal Life*. Theſe are the Points invariably mentioned in all the ancient Creeds; afterwards more fully opened and explained, as the corrupt Interpretations of Heretics gave Occaſion. Whence Baptiſm was alſo called the (19) *Sacrament of Faith*, and was ſuppoſed to be, on our Part (20), a ſealing to the Truth of ſuch

(19) Sacramentum Fidei Fides eſt. *Aug. Ep. ad Bonif. vide* (18). Πίστις μὲν γὰρ τελειοῦται διὰ βαπτίσματος. Βάπτισμα δὲ θεμελιοῦται διὰ τῆς πίστεως . . . . ἣν προάγει μὲν ὁμολογία πρὸς τὴν σωτηρίαν εἰσάγουσα, ἐπακολουθεῖ δὲ τὸ βάπτισμα ἐποφραγίζον ἡμῶν τὴν συγκατάθεσιν. *Baſil. de Spiritu Sancto, caſ.* 12.

(20) Si hæc ita eſſe credis, ſurge, & ſequere me ad Dominicum & hujus Fidei Signaculum accipe. Ruff. Aquil. Hiſt. Eccl. lib. 10. cap. 3.

Articles:

Articles: And the Forgiveneſs of Sins being one of theſe Articles which we are required to ſeal to as the great End of Baptiſm, it follows, either that every one *in* the Church is capable of it; or if there are any Perſons in the Church, who are reprobated from Eternity independent of their own Behaviour, ſuch Perſons, when admitted, are required by God to believe what is not true. This Stipulation (21) is eſſentially requiſite not only in Adults, but alſo in the Sponſors for

(21) This Stipulation, comprehending both the renouncing the Enemies of our Salvation, and the giving in our Names to Chriſt, conſtantly accompanied Baptiſm, which was a turning from Satan unto God. We find mention made of it in the *Apoſtolical Conſtitutions* as they are called, and ſtill earlier in *Ammonius* and *Tertullian* beſides later Writers. *Ipſa Reſponſio ad celebrationem pertinet Sacramenti,* ſays St. *Auguſtin,* in the abovementioned Epiſtle to *Boniface*; nay he calls it *Sacramentorum Verba ſine quibus Parvulus conſecrari non poteſt.* To which primitive Uſe our own Church religiouſly adheres; yet when Neceſſity requires, ſhe charitably judges, that the Faith of the Church conſecrating them to Chriſt, in Obedience to his Commands, in the Form by him directed; (which Form is an *actual* dedicating to God, and an *implicit* Abjuration of all other Services,) will ſuffice, in Caſes where imminent Danger of Death will not allow a more explicit Abrenunciation and Profeſſion, for Infants who ſhall die before they are capable of actual Service. But if they recover, ſhe requires that a full Stipulation be made for them, before they be admitted into the Congregation of Chriſt's Flock.

SER. VIII. Infants: as it is the beſt Compenſation for the Want of that actual Faith and Repentance, of which as Infants are incapable, ſo if there was no Method of conveying the Benefits and Privileges of them, they would be alſo incapable of Salvation. But till they can ſquare their Wills to the true Meaning of their Engagements, Baptiſm by communicating that ſame Spirit, which is the Author of thoſe Graces in the Suſceptors, 'will 'avail to their Preſervation againſt all con-'trary Powers; ſo that if they depart this 'Life before the Uſe of Reaſon, they will 'by this Chriſtian Remedy of the Sacra-'ment itſelf (the Charity of the Church re-'commending them) be made free from 'that Condemnation which by one Man 'entered into the World (22).' If they live, the Spirit like the Reaſon of their own Souls,

(22) Cum autem Homo ſapere cœperit, non illud Sacramentum repetit, ſed intelligit. . . . . Hoc quamdiu non poteſt, valebit Sacramentum ad ejuſdem Tutelam adverſus contrarias poteſtates: Et tantum valebit, ut ſi ante rationis uſum ex hâc vitâ migraverit, per ipſum Sacramentum, commendante Eccleſiæ charitate, ab illâ condemnatione quæ per unum hominem intravit in mundum Chriſtiano adjutorio liberetur. Hoc qui non credit, & fieri non poſſe arbitratur, profecto Infidelis eſt. *Aug. Ibid.*

of

of which they are alſo unconſcious, is in them as a Spark raked up, which will kindle as they grow in Years (23). Wherefore Infants being thus capable of the Spirit, which even the Adverſaries of Infant-Baptiſm allow (24); and capable of Salvation, which our Saviour ſays is not attainable but by thoſe who are born again of Water and the Spirit; we infer not the Lawfulneſs only, but the Expediency of baptizing Infants: and ſo the Church uniformly underſtood that Text in St. *John* till *Calvin* introduced a new Interpretation. And the Stipulation of a good Conſcience being required, we charitably admit the Stipulation of Sponſors, agreeable to the Practice of the Jewiſh Baptiſm, at that

(23) See Aug. Epiſt. 57 ad Dardanum. Dicimus ergo in Baptizatis parvulis, quamvis id neſciant, habitare Spiritum Sanctum. Sic enim eum neſciunt quamvis ſit in eis, quemadmodum neſciunt & mentem ſuam: cujus in eis ratio quâ uti nondum poſſunt, velut quædam ſcintilla ſopita eſt, excitanda ætatis acceſſu.

(24) So ſays Mr. *Danvers* (Anſw. to Appeal p. 9.) That they [Infants] are capable of Salvation by Chriſt's Purchaſe, and the Application of Chriſt's Blood and *Spirit* to them, who doubts it? I am ſure I never affirmed the contrary. And Mr. *Tombs*, (Examen §. 10.) The Grace of God electing them, [Infants] putting them into Chriſt, uniting them to him by *his Spirit*. In *Wall* of Infant Baptiſm, part 2. c. 6. p. 358.

SER. VIII. Time when our Saviour inſtituted his, without any Notice of an Abrogation or Diſallowance of this Part, nor can we find any Interruption of this Practice in the Chriſtian Church.

After the Chriſtian's *Birth*, there is his *Manhood* alſo; when he becomes fit for Service, when he is called upon to bear a Part in the Chriſtian Warfare, and *to fight the good Fight of Faith*[n], for which, greater Meaſures of Grace are neceſſary, to furniſh and arm him with the *Weapons of his Warfare*[o] (25). For this Purpoſe he is brought before the chief Officer in the Church militant appointed for the Diſpenſation of Spiritual Gifts, that he may there renew (26) and confirm thoſe Engagements, which he

[n] 1 Tim. vi. 12.

[o] 2 Cor. x. 4.

(25) The Holy Ghoſt which deſcends with his ſaving Preſence on the Waters of Baptiſm, *there* gives us the Plenitude of Perfection to make us innocent; but in Confirmation, he gives an Augmentation of Grace. . . . Regeneration by itſelf alone ſaves thoſe who are preſently received in Peace into a better World; but Confirmation arms and prepares thoſe who are reſerved to fight the Battles and Combats of this World. *Euſeb. Emiſſ.* or rather *Eucherius* of *Lions* or *Hilary* of *Arles* about the Middle of the 5th Century. In *Bingham*'s Antiq. Vol. IV. p. 405.

(26) Βεβαίωσις τῆς ὁμολογίας, καὶ συνθηκῶν. *Conſt. Apoſt. Lib.* iii. *c.* 17. *Lib.* vii. *c.* 22.

entered

entered into at his Baptiſm before a Subordinate, and perhaps not in his own Perſon; and receive, by ſolemn Prayer and Invocation, thoſe large Effuſions of the *Holy Ghoſt*, as ſhall give him the *Spirit of Ghoſtly Strength* to combat the Temptations with which the World now aſſaults him, and with which the Concupiſcence of his Nature, not totally eradicated, prompts him to comply: *The Spirit of Wiſdom* to eſcape the Faſcination of his own Judgment now beginning to open and fall in love with it's own Charms, and all thoſe *Manifold Gifts of Grace*, which will prove *mighty through God to the caſting down Imaginations or* carnal Reaſonings, and *every high Thing that exalteth itſelf againſt the Knowledge of God*, and *bringing into Captivity every Thought to the Obedience of Chriſt* [p]. The Epiſcopal laying on of Hands and Benediction thus perfects our Baptiſm; *eſtabliſhes, roots, and confirms us in the Faith* in which we were before planted; *anoints us*, as Proſelytes (27) are preſumed to have been after Baptiſm, when taken entirely under

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[p] 2 Cor. x. 5.

(27) See *Hooper*'s Diſcourſe concerning Lent. Part 2. c. 2. §. 2. and Part 2. c. 6. §. 5.

the

SER. VIII.

the Wings of the divine Majeſty; ſeals or enliſts us, as the Soldiers Stigma (28), into God's Militia; and gives the Spirit as an Earneſt, that nothing ſhall be wanting on God's Part, which our Situations and Neceſſities require, where we are not wanting to ourſelves; knits us together in the Unity of the Spirit; completes our Inſertion (29) into the Church, and is a Pledge of our Union and Communion with it. Thus our Saviour was confirmed by a viſible Deſcent of the *Holy Ghoſt* after his Baptiſm[q]: The Apoſtles and Diſciples on the Day of Pentecoſt[r]; the new converted Church at *that Time* baptized, received *afterwards* the plentiful Effuſions of the Spirit by the Invocation of the Apoſtles[s]: The Gentile Converts baptized by *Philip*, had the *Holy Ghoſt* poured out upon them by the laying on of Hands by *Peter and John*[t]. And when *Paul* had laid

[q] Matth. iii. 16.

[r] Acts ii. 4.

[s] Acts iv. 31.

[t] Acts viii. 14, 15, 16.

(28) Στίγματα καλῶσι τὰ ἐπὶ τῷ προσώπῳ ἢ ἄλλῳ τινὸς μέρους τοῦ σώματος ἐπιγραφόμενα, οἷα τῶν ῥαλιυομένων ἐν ταῖς χερσί. *Æſius* Medicus in *Lipſ.* lib. 1. de Milit. Rom. dial. 9.

(29) Ambroſ. in Heb. vi. . . . per quam [manuum Impoſitionem] Spiritus Sanctus accipi poſſe creditur: Quod poſt Baptiſmum ad Confirmationem Unitatis in Eccleſiâ Chriſti a Pontificibus fieri ſolet.

his

his Hands on the *Epheſian* Diſciples (whether *Jews* or *Gentiles*, who had been baptized, either immediately before by ſome Aſſiſtant (30) of *Paul*, or long before by *John* the *Baptiſt*,) *the Holy Ghoſt came on them, and they ſpake with Tongues and prophefied* [u], as the Occaſions of the Times then required (31). The ſame Practice has been continued without any Evidence of Interruption in every Age of the Church by Epiſcopal Confirmation (32), giving to every

[u] Acts xix. 6.

(30) For *Paul* himſelf baptized only *Criſpus* and *Gaius*, and *the Houſhold of Stephanas*. 1 Cor. i. 14, 16.

(31) *Auguſt.* Tract. 6. in 1 Joh. 3. Primis temporibus cadebat ſuper credentes Spiritus Sanctus, & loquebantur linguis quas non didicerant, quomodo ſpiritus dabat eis pronunciare. Signa erant tempori opportuna. Nunquid modo quibus imponitur manus ad accipiendum Spiritum Sanctum, hoc expectatur ut linguis loquantur? —Si per hæc miracula modò teſtimonium præſentiæ Spiritus Sancti non ſit: Unde cognoſcit quiſque accepiſſe ſe Spiritum Sanctum? Interroget Cor ſuum: Si diligit Fratrem, manet Spiritus Dei in illo.

(32) Though the anointing of Proſelytes after Baptiſm might perhaps be in Uſe among the *Jews* in our Saviour's Time, and be alluded to by St. *Paul*, 2 *Cor.* i. 21. yet our Lord's *Appointment* of it can never be proved, which yet ought to be, before we can look upon it as a Sacrament, according to the Definition of a Sacrament in the Church of *Rome*. The Graces obtained by Confirmation are the Effects of Prayer, *Acts* iv. 31. uttered with that moſt ancient Ceremony of laying on of Hands, *Acts* viii. 17. and not as annexed by Promiſe to the viſible Sign of anointing with Oil.

one

SER. VIII. one an Earneſt of ſuch ſpiritual Supplies, as their own, or the Church's Exigencies ſhould from Time to Time make neceſſary. Thus by theſe ſeveral Means the Chriſtian is *firſt* CONCEIVED, *then* BORN, and *at length* comes to the *Unity of the Faith, and of the Knowledge of the Son of God, unto a* PERFECT *Man*[w].

[w] Eph. iv. 13.

But it is not ſufficient that we are BORN, and arrive at MATURITY, it is farther neceſſary that the Chriſtian Life be ſupported, and HEALTH maintained. The Sacrament therefore of the LORD'S SUPPER was ordained to anſwer the End of ſpiritual *Food* and *Medicine*[x].

[x] John vi. 55.

1. Of FOOD; 'If our Bodies, ſays Mr. 'Hooker (33), did not daily waſte, Food 'to reſtore them were a Thing ſuperfluous; 'and it may be that the Grace of Baptiſm 'would ſerve to eternal Life, were it not 'that our State of ſpiritual Being is daily ſo 'much hindred, and impaired after Baptiſm. 'While we are ſubject to Diminution, and 'capable of Augmentation in Grace this Sa-'crament is neceſſary.' *The Cup of Bleſſing*

(33) Eccleſ. Polity, Lib. 5. §. 67. pag. 306.

St.

St. *Paul* tells us, *is the Communion of the Blood of Chriſt*, and *the Bread that we break is the Communion of the Body of Chriſt*[x]. And our Saviour himſelf aſſures us of what Efficacy and Uſe they are, when he tells us, that his Fleſh is *Meat indeed*, and his Blood is *Drink indeed*[y]. Whence *Tertullian* repreſents the End of receiving this Sacrament, to be, that the Soul may feaſt upon or be fatned with God (34); or as it may be expreſſed with more Delicacy in the Language of the *Pſalmiſt*, it is a Means by which God *ſatisfieth the empty Soul, and filleth the hungry Soul with Goodneſs*[z]. For the Bread, ſays *Origen*, is by Prayer made the Body of Chriſt, ſacred itſelf, and ſanctifying thoſe who worthily receive it (35). While it retains a bodily Subſtance in outward Appearance, it's almighty Efficacy manifeſts the Preſence of a divine Power in it (36). The

[x] 1 Cor. x. 16.

[y] John vi. 55.

[z] Pſ. cvii. 9.

(34) Caro Corpore & Sanguine Chriſti veſcitur, ut & Anima de Deo ſaginetur. de Reſurrect. Carnis.

(35) Ἅρτος ἐσθίομεν σῶμα γινόμενος διὰ τὴν εὐχὴν, ἅγιόν τι, καὶ ἁγιάζον τοὺς μὲθ' ὑγιοῦς προθέσιως αὐτῷ χρωμένους· contr Celſ. lib. 8.

(36) Immortalitatis Alimonia datur, a communibus cibis differens, corporalis ſubſtantiæ retinens ſpecimen, ſed virtutis Divinæ invincibili efficientia probans adeſſe Præſentiam. *Cypr.* de Cœnâ Domini.

SER. VIII. Cravings of the Soul, which *hungers and thirſts after Righteouſneſs* is nouriſhed thereby; the languid, conſcious (37) and afraid of human Infirmities, receives Strength and Vigor to purſue his Courſe, and go on to Perfection: The Weak and Weary, faint with ſtrugling with Temptations, and ready to ſink under them, are ſtaid and comforted with this divine Refreſhment: The Sorrowful, and Afflicted at this World's Misfortunes, have the Wings of their Affections trim'd and diſengaged, to ſoar above carnal Thoughts, and leave their Cares behind them: All the Graces which we had before obtained, but through human Weakneſs ſince impaired, are here as our ſeveral Wants require, renewed, ſtrengthened, or improved. Nor is it our FOOD only, but

2. Our MEDICINE alſo; this World is but a kind of Hoſpital whither we are ſent for Cure; and when that is perfected, we are diſcharged: So that while we continue, we have ſome Degrees or Dregs of the Diſ-

(37) Non Humilitatis mendacio, ſed Pavore Fragilitatis humanæ, ſuam Conſcientiam formidantis. *Hier. Dial. adv. Pel. Lib.* iii. *p.* 543.

eaſe remaining, and in perpetual Need of the great Phyſician of Souls. Our Saviour indeed beſpeaks the Sinner in Baptiſm, as he did the impotent Man healed at *Bethesda*, *Behold thou art made whole, ſin no more, leſt a worſe Thing come unto thee*[a]. But when our Conſciences accuſe us of many ſubſequent Offences, from Surprize, daily Incurſions, and even voluntary Sins, it muſt alſo ſuggeſt to us Fears, leſt that, as we have broke the Covenant, we ſhould alſo forfeit the Benefit of it, and thereby have incurr'd God's heavier Diſpleaſure. Wherefore it is as neceſſary, I mean on Man's Part, for *His Satisfaction* (38), that the Aſſurance of Pardon ſhould be repeated frequently for freſh Offences (39), and the Renewal of his own Engagements certified after Revolt in ſuch a Manner as God will accept, as it was at firſt

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[a] John v. 14.

(38) Epotato Sanguine Domini . . . . mœſtum pectus & triſte, quod prius peccatis angentibus premebatur, *Divinæ Indulgentiæ* lætitiâ reſolvatur. *Cypr.* Ep. 63.

(39) To thoſe who never fell into ſuch great Sins as required a public Penance, it was an Abſolution from leſſer Sins, which were called venial, and Sins of daily Incurſion: And to Penitents who had lapſed, it was an Abſolution from thoſe greater Sins, for which they were faln under Cenſure. *Bingh.* Ant. Book XIX. c. 1.

before

SER. VIII. before ſuch Revolt and Forfeiture: ſo that it is of great Uſe to the Soul wounded with the Serpent's Bite, to have *a Sign of Salvation*, and *to put them in Remembrance of the Commandment of the Law*[b]. That by *Shewing forth the Lord's Death till he come*[c], they might have in perpetual Remembrance his Body given for them[d], and his Blood ſhed for the Remiſſion of Sins[e], and by partaking thereof by Faith, may apply the Benefit of the Remedy to himſelf; not by any *Charm* in the Bread and Wine: for what was ſaid of the brazen Serpent, may be juſtly applied to this outward Symbol in the Lord's Supper, *He that turneth himſelf towards it, was not ſaved by the Thing that he ſaw, but by Thee that art the Saviour of All*[f].

[b] Wiſd. xvi. 6.
[c] 1 Cor. xi. 26.
[d] Luke xxii. 19.
[e] Matth. xxvi. 28.
[f] Wiſd. xvi. 7.

Yet leſt the frequent Repetitions of Pardon ſhould prove an Encouragement to Sin, the Church denied the Benefit of Euchariſtial Abſolution to Thoſe whoſe Sins were *very grievous* in Kind, *continued in*, or *highly aggravated:* and even in Caſes where the Charity of the Church admitted them, the Pardon was looked on as not ſo perfect, as that

that granted at Baptiſm (40): the one entirely renewed; the other healed indeed, but left a Weakneſs and a Scar behind, which required more Care for the future, and larger Effuſions of Grace to ſtrengthen and wear off. To theſe two Effects procured by Means of this Sacrament, I mean *ſtrengthening* and *reſtoring* Grace,

A third is added, the Gift of IMMORTALITY; a *Promiſe* of it was given in the written Word; a *Title* to it was ſealed in Baptiſm; but this ſtill more *diſpoſes* and prepares us for it, as a Preſervative againſt the Corruption of Sin and Satan. It is one great Mean of participating of him, who *is Life* itſelf. *I*, ſays our Saviour, *am the Bread of Life, which came down from Heaven; if any Man eat of this Bread he ſhall live for ever* [g]. *Whoſo eateth my Fleſh and drinketh my Blood hath eternal Life, and I will raiſe him up at the laſt Day* [h]. For it is impoſſible, ſays *Irenæus*, that our Bodies ſhould continue in the Grave, which have been nouriſhed by the Body and Blood

[g] John xi. 25.

[h] John vi. 48, 51, 54.

(40) See *Waterland*'s Review of the Doctrine of the Euchariſt, *p.* 351—354.

SER. VIII. of Chriſt (41). This was by the Operation of the *Holy Ghoſt*, whom, in the ancient Liturgies, they invocated to deſcend on the Symbols, and make the Bread the Body of Chriſt, and the Wine the Blood of Chriſt. Yet they held that what was eaten was indeed Bread (42), though the Virtue in that Bread was to Vivification; and while the Cup invited to taſte, the Spirit that accompanied it led to Immortality (43).

But what are Food and Medicine to him that cannot breathe? *Inſpiration* and *Expiration* are continued *Signs* and *Means* of Life. The true Chriſtian therefore muſt *open his Mouth, and draw in the Spirit* [i]. The *Holy Ghoſt* firſt inſpires us with the *Spirit of Supplications* [k], which when received, we muſt

[i] Pſ. cxix. 131.

[k] Zach. xii. 10.

(41) Quomodo carnem negant capacem eſſe donationis Dei, qui eſt vita æterna, quæ ſanguine & corpore Chriſti nutritur, & membrum ejus? —Noſtra Corpora ex eâ [Euchariſtiâ] nutrita, & repoſita in terram, & reſoluta in ea, reſurgent in ſuo tempore, Verbo Dei Reſurrectionem eis donante. *Lib.* 5. *adv. Hæreſ. c.* 2.

(42) Βρῶσις μὲν ὁ ἄρτος, ἡ δὲ δύναμις ἐν αὐτῷ εἰς ζωογόνησιν. *Epiphan.*

(43) Τὸ μὲν εἰς πίστιν [*Johnſon* corrects it εἰς πόσιν] ἐνωχεῖ τὸ πρᾶμα· τὸ δὲ εἰς ἀφθαρσίαν ὁδηγεῖ τὸ πνεῦμα . . . τοῦτ' ἐστὶ πιεῖν τὸ αἷμα τοῦ Ἰησοῦ, τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας. *Clem. Alex. Pæd. lib.* ii. ch. 2.

breathe out again in Prayers for continual Supplies of Grace, which being according to the Direction of the Spirit and the Will of God [l], will be a moſt effectual Means of obtaining them; *For if Ye being evil know how to give good Gifts unto your Children; how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him* [m]? This is an Exerciſe without which the Chriſtian cannot live at all; He muſt *pray without ceaſing* [n], *Continue in Prayer* [o], *Men ought always to pray, and not to faint* [p]; Never remit that devout Frame and Diſpoſition of Soul, which is always open to receive the divine Influences, and comply with it's Motions; expecting from our Heavenly Father every good Thing we want, directing all our Actions in Obedience to his Will, and to his Glory. This, according to *Origen*, is *to pray without ceaſing*, for a good Life is the Chriſtian's great and continual Prayer (44). In which we muſt never wilfully omit the daily ſtated Opportunities of what is more properly and ſtrictly called

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[l] Rom. viii. 26, 27.

[m] Luke xi. 13.

[n] 1 Theſſ. v. 17.

[o] Col. iv. 2.

[p] Luke xviii. 1.

(44) Οὕτω γὰρ μόνως τὸ, ἀδιαλείπτως προσεύχεσθε, ἐκδίξασθαι δυνάμεθα, ὡς δύναλον ὂν, εἰρημένον, εἰ πᾶσα τὸν βίον τῆ ἁγίᾳ μίαν συναπτομένην μεγάλην εἴποιμεν εὐχήν. ἧς εὐχῆς μέρος ἐστὶ καὶ ἡ συνήθως ἀναμαζομένη εὐχή. Orig. περὶ εὐχῆς, §. 31.

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Praying: Nay if unavoidably interrupted, we may expreſs our earneſt Deſires in ſhort and quick Ejaculations, which are the Pantings of the Soul after God: and even in Caſes where the Senſe of Danger almoſt overcomes us, and the proper Means of Eſcape and Deliverance are ſo hidden, that we know not what to pray for, the Soul has ſtill this Relief, it may ſend forth it's Groans unuttered, and the Spirit will be preſent to help our Infirmities and make effectual Interceſſion to Him *who ſearcheth the Heart, and knoweth the Mind of the Spirit* [q]. But we muſt not confine ourſelves to our Cloſets in private Prayer; we muſt walk abroad, and ſeek thoſe publick Places where this Spirit breathes more freely, or deſcends in more abundance: And this is the Sanctuary or Place of public Worſhip. There reſted the Cloud [r], as it were in Token of a plentiful Effuſion: He *viſits* every Place, there is no going from this Spirit; but his *Shekinah*, his *Dwelling*, and *reſting Place* [s] is here. The *Jews* have a Saying (45) that whereſoever two or three

[q] Rom. viii. 27.

[r] Exod. xl. 34. 1 Kings viii. 10.

[s] Pſalm cxxxii. 15.

(45) A Saying of the Son of *Halaptha* in *Pirke Avoth.* c. 3. mentioned in the Works of *J. Gregory* of Chriſt Church, p. 140.

are

are ſitting together, and conferring together about the Law, there the *Shekinah* will be with them. Which our Saviour has confirmed, with regard to Prayer, ſaying, *If two of you ſhall agree on Earth as touching any Thing that they ſhall aſk, it ſhall be done for them of my Father which is in Heaven. For where two or three are gathered together in my Name, there am I* (by his Spirit) *in the midſt of them*[t]. How great a Lover of Agreement and Harmony this uniting Spirit is, what an Enemy to dividing and ſeparating, we may learn from his making the Congregation the Seat where he delights to dwell: His moſt extraordinary Effuſion was, when the whole Chriſtian Church was met together on the Day of Pentecoſt, when *the Diſciples were all with one Accord in one Place*[u]. He accompanies the Sacrament of Water, to *baptize us into one Body*[w]. He bleſſes the Sacramental Bread, *that we being many may* by partaking of it *be one Loaf and one Body*[x] This Love of Unity was as evident under the *Moſaic* Diſpenſation; all were to meet once a Year at *Jeruſalem*; and when their Diſperſion prevented this, they are repreſented as *dry Bones*

[t] Matth. xviii. 19, 20.

[u] Acts ii. 1.

[w] 1 Cor. xii. 13.

[x] 1 Cor. x. 17.

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scattered in the Valley [y]. It is promiſed indeed that they ſhall be reſtored again to Life, which was the Promiſe of ſending the *Holy Ghoſt* in the Days of the *Meſſiah*, under the Goſpel Diſpenſation: but in order to this, the Emblem relates, that the Bones were to come together firſt, Bone to his Bone, before the Breath would come into them and make them live.

[y] Ezek. xxxvii. 1, 7, 10.

I do not mention ORDERS, not only becauſe, like *Confirmation*, it is but a more ſolemn Kind of Prayer and Invocation, and ſo might paſs under that Head; but becauſe it is not properly the Means of deriving *ſanctifying Grace* (46) to the Receiver, which Confirmation is; it's peculiar End being to convey the Gift of *Office and Ability*; and which has faln in my Way to be treated of already.

The Providence of God in his Judgments, his Trials, and his Mercies are alſo ſometimes conſidered as Means of Grace; but perhaps they might more properly be called

(46) A Sacrament is a ſenſible Thing, which by divine Inſtitution has a Power, not only of ſignifying, but of cauſing *Holineſs* and *Righteouſneſs*. *Rom. Catech.*

Seaſons and *Occaſions*, kindly diſpenſed by God for the Exerciſe and Unfolding thoſe Graces which had been before adminiſtred by other Means. However if *Means*, they are ſuch as God has entirely reſerved in his own Hands, and are not in the Power of the Church to diſpenſe. Wherefore they are not reckoned among the Means of *Goſpel*, but of *Extra-Evangelical* Grace, common to every Man as well without as within the Church, and which it is no Part of our Duty, as Chriſtians, to ſeek after, but to be careful to make a proper Uſe of, when it ſhall pleaſe God to viſit us with them.

I have now attended the Chriſtian from the Womb to his Conſummation; viewed the Principles and Rudiments of Grace, and watched them as they gradually expanded into more and more perfect Degrees of HOLINESS, preparing the Receiver for *an eternal Weight of* GLORY[z]. Operations ſo ſuperior to Nature, ſo remote from our Apprehenſions, that as few are raſh enough to pretend to explain, ſo neither are there very many found who care to attend even to what is revealed concerning them. But the happy

[z] 2 Cor. iv. 17.

Subject in whom they are wrought, knows them to be the Work of God: He experiences that there is a new Creation [a], and a Reſurrection from the Dead [b], Effects diſproportioned to the viſible Means employed; whence he has a lively Senſe and Demonſtration within him of thoſe ſeveral Points, which have been laid down as the general Heads of Diſcourſe in this Lecture.—He knows many great and invaluable *Advantages* in the preſent *Fruits of the Spirit* [c], beſides the *Hope* [d], nay more, the *Earneſt* [e] of an Heavenly Inheritance.—He has a Certainty that he has *received the Holy Ghoſt*; and that the ſame Bleſſed Spirit dwells within him, by the Motions and Continuance of his Graces [f], in a full Aſſurance of Pardon [g], in an unfeigned Love of God [h], and of his Brother [i], in new Deſires, new Affections, new Diſpoſitions which transform his Mind [k], and alienate him from this World [l], lifting it upwards to that which is above. Theſe mighty Works within him are ſo many Proofs of the *Divinity* of the *Power* by whom they are wrought and not *juſtify* only, but *require* Worſhip from him to the divine Author. It

[a] 2 Cor. v. 17.
[b] Eph. ii. 5, 6.
[c] Gal. v. 22.
[d] Tit. iii. 7.
[e] Eph. i. 14.
[f] Rom. viii. 13.
[g] Col. ii. 13.
[h] Rom. v. 15.
[i] 1 John iv. 12, 13.
[k] Rom. xii. 2.
[l] Col. iii. 1, 2.

is

is certainly our Duty to look up to the Hand from which we receive ſuch Benefits, and begin our grateful and devout Acknowledgments as St. *Paul* does, by mentioning firſt the immediate Giver (47), *There are Diverſities of Gifts, but the ſame Spirit* [m]. Let us beſeech him (48) that he would continue, and make his Abode with us, beautify our Souls with every Virtue, enlighten them with every Grace, cleanſe them from all Filthineſs, and Corruption, and ſtrengthen them to Immortality! Yet let us not reſt here, ſince the ſame Spirit teaches us for whoſe Sake, and by whoſe Purchaſe, and according to whoſe Will, as the Oeconomy of Salvation requires, theſe Gifts and Graces are adminiſtred. *There are Diverſities of Adminiſtrations but the ſame Lord.* And as *through Him, by the Spirit,*

[m] 1 Cor. xii. 4.

(47) Οὐ μὴν ἐπειδὴν πρῶτον ἐνταῦθα τῷ πνεύματι ὁ ἀπόστολος ἐπιμνήσθη, καὶ δεύτερον τοῦ υἱοῦ, καὶ τρίτον τοῦ Θεοῦ καὶ πατρὸς, ἤδη χρὴ καθόλου νομίζειν ἀλλιγράφθαι τὴν τάξιν. ἀπὸ γὰρ τῆς ἡμετέρας σχέσεως τὴν ἀρχὴν ἔλαβεν. ἐπειδὴ ὑποδεχόμενοι τὰ δῶρα, πρῶτον ἐνευγχάνομεν τῷ διανέμοντι. εἶτα ἐντυγχάνομεν τὸν ἀποστείλαντα. εἶτα ἀναγόμεν τὴν ἐνθύμησιν ἐπὶ τὴν πηγὴν καὶ αἰτίαν τῶν ἀγαθῶν. *Baſil de Spiritu Sancto* c. 16.

(48) Extract of an Invocation to the *Holy Ghoſt* from *Cyprian.* Adeſto Sancte Spiritus, & paracleſim tuam exſpectantibus illabere cœlitus: &c.

we

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we have Access to the Father[n], from whom originally comes *every good and perfect Gift*[o], all divine Power and Efficacy, *There are Diversities of Operations but it is the same God, that worketh all in all:* Therefore with a due Sense of this great Honour and Privilege, as Sons of God, let us address ourselves to him for Pardon, and Admission to our heavenly Inheritance, *O God the Father of Heaven, have Mercy upon us miserable Sinners!* But as we have no Deserts of our own, no Works of Righteousness to claim his Favour by, and are entitled only through the Sufferings and Satisfaction of CHRIST, let us beseech HIM to intercede for us, and plead his Merits with the Father, *O God the Son, Redeemer of the World, have Mercy upon us miserable Sinners!* And since the Benefits of his Merits are applied, and our Pardon sealed, and ourselves enabled to render an acceptable Service only by the Operations and Assistances of the Holy Spirit, let us implore his Aid also, *O God the Holy Ghost proceeding from the Father and the Son, have Mercy upon us miserable Sinners!* Yet remembring that, how various soever the Oeconomy may be, Salvation

[n] Eph. ii. 18.

[o] James i. 17.

tion is the one ſole undivided End and Work of all, therefore to them as the one ſole undivided Cauſe of all, let us addreſs our earneſt Prayers and Invocations as to the Great Power to whom we have conſecrated ourſelves and Services, *O Holy Bleſſed and Glorious Trinity, three Perſons and one God, have Mercy upon us miſerable Sinners!* And to this Holy, Bleſſed and Glorious Trinity, for the Means of Grace by them vouchſafed to us, and for the Hopes of Glory hereafter, be aſcribed, as is moſt due, all Honour, Majeſty, and Dominion, all Praiſe and Adoration both now and forever. *Amen.*

FINIS.

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Plato, born 429, died 348
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Sanchoniatho, flourished 1198
Socrates, born 469, died 399
Solon, born 638, died 559

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Dionyſius Areop. Works aſcribed to him were wrote after the *4th* Century, and before the Middle of the *Sixth*.
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Eucherius, flouriſhed 430, died ——— ——— 454
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Lombard (Peter) Biſhop of *Paris* ——— ——— 1150
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Maimonides, born 1131, died ——— ——— 1208
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Xenajas or *Philoxenus*, Biſhop of *Hierapolis* —— 485
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Zohar, a Cabaliſtic Commentary on the Law; ſuppoſed by the *Jews* older than the *Talmud*, but by ſome learned Men conjectured to be the Work of R. *Peretz* c^r. 1240

TABLE V.

Since the Reformation.

N. B. The Books referred to are generally of the firſt Edition.

Allix, his *Judgment of the ancient Jewiſh Church againſt the Unitarians.* —— —— —— 1699
Anabaptiſts; ſome irregular Shoots of the Reformation, roſe in *Saxony* —— —— —— 1522
by Means of *Storke*, *Muncer*, *John* of *Leyden*, *Knipperdoling* &c. ſuppreſt in *Germany* —— —— 1536
from whence they eſcaped into *England*.
Antinomians; their Founder was *John Agricola* of *Iſleben* the Place where *Luther* was born: appeared 1535
Aſſemani (Joſeph Simon) his *Bibliotheca Orientalis* Tom. I. 1719
Tom. II. 1721
Auguſtin or *Auſburg* Confeſſion —— —— 1530

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Baltus, his *Defence des SS. Peres accusez de Platonisme.* 1711
Basilides or *Basilowitz*, Duke of *Moscovy*, died 1584
Belgic Confession published 1566, confirmed 1579
Bellarmine, born 1542, died —— —— 1621
Benzo (Hist.) or *Bezonus*, his *Historia repertæ primum Indiæ Occidentalis*, &c. —— —— 1594
Berriman (Dr. *William*) his *Boyle*'s Lectures —— 1733
Beza (Theodore) born 1519, succeeded *Calvin* in 1563, and died —— —— —— —— 1605
Bingham (Joseph) his *Origines Ecclesiasticæ* { Vol. I. 1708 / Vol. II. 1709 / Vol. III. 1711 / Vol. IV. 1715
Bochart (Samuel) his *Geographia Sacra*, —— 1646
Bohemian Confession —— —— —— 1573
Brownists, a Sect rose about —— —— 1584
so called from *Robert Brown* Schoolmaster of St. *Olaves*.
Bucer, born 1491, came into *England* —— 1549
made then Professor of Divinity in *Cambridge*, and died 1551
Bull (Bishop) his *Defensio Fidei Nicenæ*, —— 1685
Bullinger, born 1504, died —— —— 1575

Casaubon (Meric) his *Treatise concerning Enthusiasm* 1655
Clarke (Dr. *Sam.*) Serm. on *Eccles.* vii. 29. 1723
Boyle's Lecture, —— —— —— 1705
Cranmer (Archbishop) born 1489, one of the Compilers of *The Bishop's Book* published —— —— 1537
which afterwards came out enlarged, and in another Form, much being added about Free-Will and good Works, under the Title of *A necessary Doctrine and Erudition of any Christian Man*, published in English —— 1543
and with this Title, *Pia & Catholica Christiani Hominis Institutio*, in Latin —— —— —— 1544
Crellius (John) born 1590, settled at *Racovia* 1612, his *Tractatus de Spiritu Sancto*, published by itself 1650
had been before printed in part in his Book *de uno Deo Patre*.
Cudworth (Dr. *Ralph*) his *True Intellectual System* 1678
Cumberland (Bishop) born —— —— 1632
his *Sanchoniatho*, published after his Death 1720
Origines Gentium —— —— —— 1724

Du Pinn (Ludovicus Ellies) his *Nouvelle Bibliotheque des Auteurs Ecclesiastiques*, published 1688, and —— 1689

Erasmus, born 1466, died —— —— 1536

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Familists, their Founder was *David George* of *Delft*, who died ——— ——— ——— ——— 1556
their Poison was spread by *H. Nicolas* of *Amsterdam*, and introduced into *England* by *Christopher Vitel* a Joiner in *Southwark* about ——— ——— ——— 1570
Fernus, Professor of Physic at *Louvain*, born in 1566, died in 1631

Gregory (John) of *Christ Church* born 1607, and died 1646
Grotius (Hugo) De veritate Religionis Christianæ, 1639
Annotationes in Libros Evangeliorum, ——— 1641
He died ——— ——— ——— 1645

Hacket, a seditious Enthusiast, executed ——— 1591
Hammond (Dr. *Henry*) died ——— ——— 1659
Paraphrase and Annotations on the New Testament. 1653
Hersentius (Carol.) ——— ——— ——— 1626
Hildersham (Arthur) died ——— ——— 1631
Hooker (Richard) born ——— ——— ——— 1555
published his 5th Book of *Ecclesiastical Polity* by itself 1597
and died ——— ——— ——— 1600
Hooper, Bishop of *Bath* and *Wells*; his *Discourse concerning Lent*, ——— ——— ——— ——— 1695
Hosius, Bishop of *Warmia*, born at *Cracow* 1504, died 1579
Huetius (Pet. Dan.) his *Demonstratio Evangelica*, 1679
Alnetanæ Quæstiones ——— ——— 1692
Hulsemannus (Johannes) his *de Auxiliis Gratiæ* 1706

Jarric (Peter) his *Thesaurus Rerum Indicarum* 1615
Jenkin (Dr. *Robert*) his *Reasonableness and Certainty of the Christian Religion*, ——— ——— 1715

Kidder, Bishop of *Bath* and *Wells* 1691, killed in his Bed by the Fall of some Chimneys ——— 1703
Demonstration of the Messias, with Additions 1726

Laet (John de) Notæ ad Dissertationem Grotii de Origine Gentium Americanarum, ——— ——— 1643
Respon. ad Dissertationem secundam ——— 1644
Law's Serious and earnest Answer to Dr. Trap, 1740
Le Clerc's Bibliotheque Universelle ab anno 1686 ad annum, 1693
Lerius (John) his *Historia Incolarum Brasiliæ*, 1590
Levinus Lemnius, born ——— ——— 1505
De occultis naturæ miraculis, ——— ——— 1559
Luther (Martin) born 1483, began the Reformation in 1517, was forsook and excommunicated by the Church of *Rome* 1521; died ——— ——— 1546

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Martyr (Peter) born 1500, came into *England* and made Profeſſor of Divinity in *Oxford*	1549
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Mede, born 1586, Diſcourſe on *Zach.* iv. 10.	1630
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Menaſſeh Ben Iſrael, born 1604, died	1657
Montaniſm (Hiſtory of) publiſhed	1709
Oecolampadius, born 1482, died	1531
Paul (Venetus) his *Hiſtoria del Concilio Tridentino*,	1619
Pearſon (Biſhop) born 1612, his *Expoſition of the Creed*	1659
Biſhop of *Cheſter* 1672, died	1686
Perkins (William) his Works	1603
Petavius (Dionyſ.) born 1584, his *Dogmata Theologica*	1644
he died	1652
Piſcator (John) there were two *German* Divines of this Name, the younger of which is referred to, who was of *Herborn* in the Earldom of *Naſſaw*, wrote much from the Year 1595 till he died	1625
Ramſay (Andrew, Chevalier) *Les Voyages de Cyrus*	1727
Renaudotius, de Liturg. Orient.	1716
Roman Catechiſm	1566
Scaliger (Jul. Cæſ.) born 1484, died	1558
Schindler's Lexicon Pentaglotton publiſhed after his Death	1612
Selden (John) born 1584, died	1654
De Succeſſione in Bona Def.	1630
De Jure Naturali & Gentium	1640
Sherlock (Biſhop); *The Uſe and Intent of Prophecy*,	1725
Socinus (Fauſtus) born 1539, died	1604
Schwenckfeldt, an Enthuſiaſt 1542, died	1561
Sykes (Dr. *Arthur Aſhley*); *The Principles and Connexion of Natural and revealed Religion*	1740
Thuanus (James Auguſtus) born	1553
wrote a Hiſtory of his Time from 1543 to 1608, died	1617
Trent (Council of) began 1545, ended	1563
Unitarians (Hiſtory of)	1691
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The Reader is desired to correct the following
Mistakes with a Pen.

PAGE 6. Line 13. read *Subtlety.*
P. 13. at Ref. k. r. *Gen.* i. 5.
P. 25. at Ref. y. r. *Heb.* ix. 8.
P. 38. l. 2. r. *accipiet.*
P. 80. l. 2. r. *Philadelphus.*
P. 112. in the Notes l. 2. for ὑ r
ὑϕ
P. 122. in the Note for ὕϕωr r. ὕϕετ
P. 127. in the Notes l. ult. add *Au-*
gustin.
P. 142. l. 5. r. *Principles.*
P. 145 is wrong numbered for 154.
Ibid. l. 16. r. *Instances.*
From p. 155 to p. 170, the whole
Sheet is false numbered being set-
ten too high.
P. 157. l. 2. r. *Epilepsies.*
P. 165. in the Notes l. 10. r. *Me*
potamiam.
P. 169. for *completative* r. *contem*
tive.
Ibid. in the Note for *Horsleius*
Horsleius.
P. 170. Note l. 1. for ἀπὸ r. ἀὸ
P. 201. 4th line from the bott
r. *ἐπίσκοπος.*
P. 212. l. 13. after your add *Evil*
P. 215. l. 8. r. *Stewards.*
P. 279. l. 12. for *Salvation* r
Satisfaction.

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